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BAPTIST MISSIONS IN
THE SOUTH

Baptist Missions in the South

**A Century of the Saving Impact of a Great
Spiritual Body on Society in the Southern
States.**

**A Manual for Mission Study Classes and an In-
structive Story for the General Reader.**

By

VICTOR I. MASTERS, D. D.

**Editor of Publications for the Home Mission
Board of the Southern Baptist Convention,
and Author of Baptist Home Missions
and Home Mission Task.**

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PREFACE

Baptists have had no small part in the making of America. They were patriots and participated in the Revolution of 1775; they bore a valiant part in that great struggle for liberty. To their everlasting credit, the Baptists gave the Tories no comfort. Their democratic principles as to church polity helped to make them democratic in civil affairs.

Along with their doctrine of democracy they have laid great stress on individualism, personal responsibility. Sponsorship in religion is alien to their thoughts. To his own Master each one must give account. They have no mediator except Christ; direct approach through him to God, the Father, is the right of every individual.

Growing out of these ideas is the great doctrine of civil and religious liberty, freedom from the tyranny of kings and priests, the right to worship God according to the dictates of one's own conscience.

Possibly the greatest contribution that Baptists have made to America is their consistent championship and prevailing influence in securing religious liberty for their great Republic. For it they have paid fines, suffered the whip's lash, and been immured in prison, and these principles they have not claimed for themselves only, but for all the people.

They have contended, not for toleration, but for full and unqualified freedom of conscience. Bancroft, the great historian, said that religious liberty,

full and free, was from the first a trophy of the Baptists.

Other people, especially Presbyterians, were in the fight for religious liberty, but it is a matter of history that the chief crown for that victory should be placed on the Baptist brow. This is clearly proved by the two admirable chapters of this volume on the struggle for religious liberty.

Baptists have made rather than written history and their great part in the making of America has not been given due consideration. We are coming to realize the importance of setting down the achievements of our denomination.

Baptists have been a great missionary people. In a roll call of the great missionary heroes, many Baptist names would have to be recorded. Carey and Judson are immortal in the foreign field. We have men equally great who have given themselves to the Home Mission task. The recital of our triumphs in Home Mission endeavor is as interesting as romance; indeed much of it in the early days was as romantic as the work beyond the seas.

The present volume of Dr. Masters is an attempt to give a succinct and realistic treatment of Southern Baptist missions. It sets forth in admirable fashion the great missionary trend and progress of Southern Baptists. The reading of this book should provoke hundreds of our people to a diligent study of Southern Baptist progress and to a greater appreciation of the significant part we have had in the making of this great section of our common country.

B. D. GRAY.

AUTHOR'S FOREWORD.

There is no standard by which to measure the future except the past. Past failures and successes warn and instruct and the devotion and heroism of those who have gone before are for our inspiration. Understandingly to study the past is to gain wisdom and enthusiasm to serve the future.

Belief in these principles has given shape to the method of this book. It is an effort to present the most significant events in the development as a saving force in the American Republic of a great spiritual body. In form and extent arranged to meet the needs of Mission Study Classes, it seeks to tell the story of the saving impact on society of the Baptists in the South from the end of the Colonial Period to the present time. The effort is also made to inform the general reader and to incite in those who may need it a desire to study further the history of Southern Baptists.

Many books have been consulted in the preparation of this work. No attempt will be made here to catalogue the sources of information. Wherever it has seemed desirable, the authority for statements is given in the text. For the rest the Bibliography at the close of the book must suffice. A startling fact confronted the author at the outset, the fact that there is not in existence an authoritative history of Southern Baptists as a body. Histories of the denomination in many of the States were available, though

not in all. Of preeminent value is the History of Southern Baptists East of the Mississippi, by Dr. B. F. Riley, but even this work is limited in utility because it treats only one-half of the Southern Baptist territory and because its able and gifted author was restricted by his publisher to a single volume of moderate size, whereas several large volumes would be necessary to tell aright the story of the Baptists of the South. Dr. Riley has also written able histories of the Baptists in Alabama and in Texas. I wish to record here my deep sense of indebtedness to him as the chief among the sources of information used in this volume.

The idea of treating historically in a Mission Study book the Baptist missionary impact in the South originated with the Corresponding Secretaries of the State Boards, who in a meeting at the Southern Baptist Convention in 1914 asked that the author do this work, that the Home Board contribute so much of his time as might be necessary to that end, and that the Home Board publish the book—requests which the Board cheerfully granted.

It is a distinction which the author prizes highly that he should be entrusted to render this service for Baptists, not only in the name of the great Home Mission agency to which his time belongs, but at the instance of a group of Baptist leaders who are most highly esteemed and honored, both for their own worth and for the sake of the almost immeasurable service they render to Baptists and to society. Associated for many years in different ways with members of this distinguished company, the author

has from his youth known them only to admire and love them. His first faltering steps as a neophyte preacher were guided by that beloved nestor of State Secretaries, Dr. T. M. Bailey, than whom Southern Baptists perhaps have not produced a minister more useful or faithful, and his second pastorate was a mission church under that great-hearted layman, William Ellyson, Secretary of the Virginia Board. To be permitted to render a service in which this select group of leaders of our Baptist body are directly interested is a rare and precious privilege.

It is also a happy circumstance which permits the setting forth in the same pages something of the work both of the State and Home Mission agencies of Southern Baptists. In the large the two are only different angles of approach to the same great enterprise. In particular tasks they not seldom cooperate. It is well to view as one whole their impact upon life.

The author is under obligations to many friends for reading and criticizing the manuscript of the volume. The Committee of State Secretaries, Drs. J. W. Gillon of Tennessee, Livingston Johnson of North Carolina, and F. M. McConnell of Texas, found time in the midst of exacting duties to read the manuscript and contribute valuable suggestions. A like helpful service was rendered by Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, and Dr. L. E. Barton, Chairman of the Publicity Committee of the Board. In addition to our debt to Dr. B. F. Riley for historical material, he

has graciously aided by his criticisms on the work.

We have tried to make the material concrete and interesting, but the promise is here made to the student that there are places in the text which will require of him some real study. That will not lessen his estimate of its value, and the author is filled with the hope that the rather novel material presented for Mission Study use will prove itself as interesting as we are sure it will be instructive to many, especially our young people.

It is often asserted that Southern Baptists will not read their own history, that they have been too busy making history to read it. It would be truer to say that they have been most influentially busy making history, but have shown so small a response to those who have written of their past, that the men among us of the requisite gifts have been discouraged from writing. May not the author with discretion enter here the plea that Southern Baptists should give more attention to writing and reading their history. Our religious body is a living organism. On its human side it is the sum total effect of all the experiences and forces which have entered into its making. It is hardly possible to believe that it may serve the present and face the future with requisite wisdom and efficiency, except as our people learn to plant their feet solidly on the lessons of the past. How shall they be able to do this without knowing what manner of past it was?

For Baptists to know of the noble history of their religious body and the philosophy of its teachings, would at the present time be one of the mightiest

auxiliary forces which we could call into play to save the weak from yielding to the pressure of the winds of strange doctrine which are seeking to blow the unwary from their secure moorings to the word of God. For instance, when our people clearly understand that the greatest service Baptists or any other Christian denomination, ever rendered to society in America, was by setting their faces like flint against good people, in order that they might obey God, it will teach them by what principles they ought to pass upon the value of the preachments of religious liberalists today. Not by compliance and compromise, but by a loyalty to principle which subjected them to imprisonment, railings, and contempt did Baptists win religious liberty for Virginia and for the whole nation. They won by seeking to please God rather than men, and without consideration of their own pleasure and worldly reputation. Winning, they brought to the very people who had sneered at their narrowness and "bigotry," blessings a hundred-fold more precious than they could have brought by a cowardly, amiable conformity to the wishes of many highly reputed religious people of that day. With smiles and favor these prominent religionists would have paid Baptists for yielding; the reward which they gave them for their loyalty to principle was bitterness and hate.

The history of this body of Christians abounds in richness. It is scarcely conceivable that a Baptist, once he has learned the lessons of our past, should make the blunder of trying to trim the contents of his faith down into conformity to the wishes of

men, rather than hold them strictly in obedience to the requirements of God's revealed will.

Throughout this book runs an underlying purpose to try to make Baptists hungry to know their history, a purpose which is not less real for the fact that it is necessarily subordinated to the exigency of adapting the text to Mission Study requirements. Friends who have aided the author by criticisms and suggestions have approved of the method pursued, and some have expressed the belief that these pages will lead to more reading of our history. Dr. F. M. McConnell, Superintendent of the Department of Evangelism in the Southwestern Baptist Theological Seminary at Fort Worth, Texas, says: "Your book shows everywhere outcroppings of a perfect mine of fascinating history. If others are affected by it like I was, they will wish to go down after the great wealth of Baptist history in the South." So may it be.

To wealthy laymen who long to see the foundations of Zion stand secure, and to other leaders of our Baptist people, honored for their ability to discern and for their useful service to this people, may not an appeal be made that they shall help open the way for Baptists of the South to come out from under the reflection which now rests upon them in their having no history of their body? We are a great group, approaching 3,000,000 members, with nearly as many Negro Baptists looking to the whites to hold up for them the torch of knowledge. Our past is rich in material for our instruction. Is not the time ripe that our leaders and our men of wealth,

many of whom are well able to finance the publication of a historical work worthy of this great religious body, should open the way for such a work? We have men who are equipped with the necessary gifts and knowledge to write such a work and to make its rich teachings available for the instruction of us all. If we do not honor our spiritual sires and the forces which have given Baptists their present prestige in the South enough to set down and clarify the lessons of the leadership of God through all these years, we need not be surprised if other people do not do it for us, nor that they get wrong much of that which they do record. There are dangers confronting Baptists in our own times which would be greatly reduced if we might have the lessons of our past set before us as a lamp to light the pathway of our ongoing.

November 1, 1915.

V. I. M.

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My country 'tis of thee,
Sweet land of liberty,
Of thee I sing,
Land where my fathers died!
Land of the pilgrims' pride,
From every mountain side,
Let freedom ring!

My native country thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees,
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God! to thee,
Author of liberty,
To thee we sing;
Long may our land be bright,
With freedom's holy light,
Protect us by thy might,
Great God, our King!

—Samuel F. Smith.

CHAPTER I.

EARLY DAYS AND EARLY BAPTISTS.

1. Knowledge Needed of Early Social Conditions.

Baptists have had a large part in furnishing for the South the moral and spiritual impulses through which this section has gone to its present commanding and beneficent position in the nation. At the same time the Baptist body has in large part been a product of the environment in which it has grown to such strength. In the beginning of a study of the saving impact of the denomination on society in the South, it is desirable to get into our minds, not only the spirit and strength of the body in the early days, but also a correct idea of the general life of the people, which formed the environment in which Baptists took hold and served.

2. **One Hundred Years Ago.** The First Baptist Church of Charleston, South Carolina, was planted in 1683; it was the first in the South. From then to 1815 is 132 years, yet we will use the year 1815 as a base from which to get a view of early social conditions in the South and to describe the Baptist impact on Southern life in those pre-organization days. In 1815 the Declaration of Independence had been signed thirty-eight years and the Constitution had been framed twenty-seven years. The Treaty of Ghent, which terminated the 1812 War with Great Britain, had just been signed. During the period be-

tween the Revolution and this War had been a peace in which the Americans, unpracticed in national consciousness, had drifted toward provincialism and localism. The coming of the new peace in 1815 marked the beginning of the vigorous young manhood of America and an increase in national consciousness. We may fittingly use 1815 as the point from which to take our first survey of the South and the Baptist impression upon its life.

3. Early Southern Population. The census of 1810 showed that there were 3,492,000 inhabitants in the South, a small fraction less than one-half the total population of America. Nearly all of the Southern population was in the five older States on the Atlantic Seaboard, and in Kentucky and Tennessee. The distribution was as follows: Virginia, 974,000; Maryland, 380,000; North Carolina, 555,000; South Carolina, 415,000; Georgia, 252,000; Kentucky, 506,000; Tennessee, 262,000. Louisiana, Mississippi, Missouri, and Arkansas together had only 137,000, and Alabama, Florida, Texas, and Oklahoma were not yet on the census books. The slave population in the South in 1810 was 1,244,000, slightly more than one-third of the whole. The whites numbered 2,148,000. In Virginia and South Carolina the blacks nearly equalled the whites in number.

4. Race Stocks. Far the largest and most important contribution to the Southern population in the early days was Anglo-Saxon, and the predominance of this stock, with its passion for liberty and its genius for self-government and devotion to American tradition and ideals, remains undiminished until

today. In fact, in the light of the unassimilated and strange peoples who are now flocking to other sections, the South's Anglo-Saxon lineage and its devotion to civil and religious liberty, are becoming at once its distinction and the basis of its obligation to the rest of the country. In addition to the Anglo-Saxon, the Germans, French, and Spanish helped to build up the South of the early days and have contributed valuable strains to our American stock.

5. A Day of Country Life. A hundred years ago fewer than two percent of the people of the South lived in towns of more than 10,000. Baltimore had 46,000 inhabitants, Charleston 27,000 and New Orleans 17,000. The people of the Old South lived in the country, and the population per square mile, including Negroes, did not average above seven. Virginia was densest, with fourteen per square mile. These countrymen made their living by tilling the soil. The big planter was a picturesque personality, but the consequent popularity he has enjoyed in literature has done an injustice to the great inconspicuous majority of Southern men, the hardy pioneers who subdued the forests and caused the American wilderness to blossom with beauty and gladness. The men of 1815 who made the wealth of the South and set up a stable government, were the sons of sires who had carried their muskets in the Revolutionary War and had won Independence. These men for the most part worked with their own hands in the fields. Even the minority who had slaves usually owned only a few and often worked by the side of the slaves. Much as the public imagi-

nation has been titillated by the romantic morsel of the feudal lord with his hundreds of slaves and thousands of acres, and as loath as we may feel to break the pleasant spell, we shall not be able to lay a true foundation on which to work out the religious history of the South, without putting our picturesque planter into the relatively inconsiderable place which really belongs to him, of having been something less than ten percent of the white population of the South in the first half of the Nineteenth Century.

6. The Life of the People. The two characteristic things in the lives of those farmers of the early part of the last century were loneliness and independence. The Southern Mountaineer of today is to some extent living like the average Southern farmer did in 1815; but with a difference. The early farmer was more remote from his neighbor than the average mountaineer of today, but had more land to cultivate. The farmer home of 1815 was sufficient to its own needs. The grandfather of the writer in Piedmont South Carolina, Rev. Bryant Burriss, who was a young man in 1815, was a Baptist preacher, a large farmer, a tanner, a brick mason, a cabinet maker, and a trial justice and community peace maker. He was a slave owner and worked more than any slave he had. The rural community life of the South in the first half of the last century was rich in such men. The social life of the people was simple. Quiltings, tournament riding, horse racing, corn shuckings, and house raisings brought the people together. These and the preaching ser-

vices conducted by pioneer preachers on the one hand, and the muster day of the militia on the other, made up the social repertory of the day. The sins of the people were those of a rough and primal life. At the muster days drunkenness obtained and free-for-all, "fist-and-skull" fighting. In the revival meetings the religious emotions showed themselves with similar force and fervor. The preachers found it comparatively easy to get great crowds of people to come to hear the gospel, for they were hungry for contact with their fellows; and they found them more responsive to the truth, because they were not as universally preoccupied with the spell of intense secular life as they are today.

7. Home and Community. The isolation of the communities scattered over the South tended to cultivate mutual sympathy and good will among different classes of people within each community. Class consciousness did not grow, because members of any special class had small opportunity for association with their own kind, while they had contact with men of other classes. Community independence and individualism developed together. The day of specialism was three-quarters of a century in the future. The occupant of the pioneer home had to form his own opinions and work out his own problems. That home was usually built of logs and contained from two to six rooms. In later years saw mills were introduced and plank weatherboarded houses were built, or else the weatherboarding was fastened on over the durable logs

of the old building. Hundreds of these planked-over log houses still stand in the South, attesting the honesty of pioneer builders, mementos still of pioneer days. In the home was the loom, the spinning wheel, and the great open fireplace, where the brave pioneer housewife superintended the cooking, and over the door on pegs rested the trusty rifle. The house was surrounded by cleared fields, beyond which grew in unconquered grandeur and mystery the native forest. The fields and forests through agriculture, cattle raising, and hunting, supplied all the needs of the family, except a few such items as metal ware, shoes, and tools. Such a family could live and not seldom did live for months cut off from communication with the rest of the world.

8. Lack of Inter-Communication. One hundred years ago in America the means of inter-communication were incomparably fewer than now. Perhaps it is not understating it to say that the means of inter-communication were not more than one per cent. what they are today. The railway came nearly twenty years later and amounted to little till forty years later. The telegraph was unknown. The steamboat was just beginning to attract attention as a means of improving on flat boats in the rivers. Travel beyond one's community was not for many. There was a stage coach from Washington to New Orleans by way of Columbia and Augusta, and the trip required nearly a month. Much of the long distance travel was by sea. The rivers were used for transporting freight to and from the farmers in their remote homes. The postage on a letter was

ten cents for eighty miles and twenty-five cents for all distances above 400 miles. There were few newspapers and the rate on them was relatively high. There were few postoffices and bad roads were universal, where there were roads at all. Most of the travel was done on horseback. Travel and intercommunication in America one hundred years ago were but little advanced over their condition in the day when Abraham left Ur of the Chaldees to go into the land of Canaan.

9. Unity of Spirit. But society was not so segregated or impermeable as to prevent democratic movements among the people. The Church of England had learned this lesson two scores of years before the date of our review, when the Baptists and other Dissenters in Virginia had whipped her out of the last ditch of government patronage, and secured religious liberty. Ferguson, the English commander, had learned it when in reply to his high-handed threats among the pioneers in Western North Carolina and the Highland Counties of South Carolina, these hardy men donned their powder horns and took down their rifles from the peg rack over the door and assembled 1,500 strong at King's Mountain, where they whipped Ferguson and the British thoroughly in one hour's fighting. In a blessed and high sense the pioneer preachers proved it, in the hearty response of the people to the call of the gospel, which these prophets of the Bible and saddlebags carried to the remotest settlements.

10. The Baptists in the South. In 1812, Benedict in his History of the Baptists says, there were

100,506 Baptists in the South, as follows: Virginia, 35,665; North Carolina, 12,567; South Carolina, 14,735; Georgia, 11,847; Kentucky, 22,964; Tennessee, 11,325; Maryland, 697; Missouri, 192; Mississippi, 764; Louisiana, 130. In 1784 there were only 21,559 in the South and 15,000 of these were in Virginia, where they had thriven on persecution and developed a blessed overflow to start Kentucky in the paths of righteousness and truth, as shown by Kentucky's record above. It is difficult to get reliable statistics of the other Christian bodies at that period, but Gaillard Hunt in *Life in America One Hundred Years Ago*, says that the Baptists were probably the most populous sect in the whole country, and nearly two-thirds of the Baptist numerical progress in America was in the South. This progress seems not to have been marked until the Establishment persecution of Baptists in Virginia. After that Baptists began to grow and have made remarkable progress ever since in the South.

11. **"The Protracted Meeting."** Throughout their history, the protracted meeting has been among Baptists in the South an institution of first-rate importance. In fact, the early Baptist preacher was the man and the protracted meeting the method that God used to make the Baptists so great a multitude. The annual protracted meeting was an establishment by which the time of other events was reckoned, and is still reckoned so in many places. Things happened three weeks before or a month after the "big meeting." The meetings were usually held in August, during the period of comparative leisure,

after the crops were "laid by." They continued for one or two weeks and consisted of a service each forenoon and one at "early candle light" in the evening. In these meetings the pastor—if we are to indicate by that term the pioneer preacher in his once-a-month or fewer regular visits to the church—was nearly always assisted by one or more visiting preachers, who did the preaching. During the meeting the pastor went to see the people, here for dinner and yonder for the night, the visiting preachers foregathering with him to enjoy the winsome and wholehearted hospitality of the people. It was the only visit made for the whole year by the preacher to most of the homes, but its infrequency was partly balanced by the generous open-heartedness with which the visitors were taken into the family circle. From these meetings came the converts and church members—nearly all who came at all. After it was over it was once-a-month preaching or less as the dependence for spiritual instruction for another twelve months, a period in which some of the weak would fall and be excluded, until the next protracted meeting with its spiritual warmth should bring them back in confession and repentance. For discipline thrived in the once-a-month programme, though spiritual fervor tended to decline. It was all simple in the extreme, but it was basic and practically universal; so much so that the author feels like apologizing for putting quotation marks around expressions in this paragraph which are much better known in common Baptist parlance than many of the other phrases in this book.

12. Songs of Zion. Congregational singing without an instrument was prominent and potent in the protracted meetings. The music was of old hymns, such as "Come humble sinner in whose breast"; "Amazing grace! how sweet the sound!" and "Show pity, Lord; oh Lord forgive; Let a repenting rebel live." They were "raised" by a leader, often the preacher himself, and sung with spirit and stately deliberation by the congregation. Following the reading, or "lining out" of two lines of the hymn by the preacher, a great volume of vocal song would respond with a plaintive antiphonal effect. In the music and words of these Zion songs our ancestors interpreted the soul yearnings of composers whose hymns told in rhythmic measure of deep things, which God had taught them in trial and suffering. No music of artists echoing through the spaces of vaulted cathedrals or famed churches ever subdued the soul before its Maker and taught it of the majesty of the Unseen with more effect than did these hymns of the pioneer churches. They filled the simple building with a melody which angels must have understood, a harmony which was the voice of supplication and hope. It echoed far out into the quiet cathedral spaces of the forest, and mingled there with birdsong and babble of brook, or made a sublime symphony with moaning winds and the thunder-mutterings of summer clouds. With those old hymns much of the popular music in the churches today is not worthy to be compared. It is said of Parker's great hymn, "Show pity, Lord," that more converts trace their surrender to God to

its influence than to that of any other hymn in existence. Compare with it, "'Tis the old time religion," with which some churches now caricature the old time religion in a languid series of long-drawn-out vocal phrases, repeated over and over again, with the variation of only a single word, the name of the person, from Moses down to Cousin John, for whom the song says old time religion is good enough. To make the comparison is to feel moved to pray that our own day may have a spiritual apprehension, which shall demand the preservation and use of the great old hymns. Not a little of the music written for use in churches today discredits the spiritual perception of those who use it. Some of it, in a rather pathetic effort after cheerfulness, has degenerated into a species of religious ragtime. To go from its barren measures to the old hymns through which pioneer America plaintively poured out its soul to God in yearning and prayer and hope, is like going from the dust and jostling throng of a wall-confined city street to the outlook of some stately and removed mountain top. In sacred song many of us do less well than our fathers did.

13. The Great Revival. Great increment came to the strength of the Baptists and Methodists especially, through a series of religious revivals, which swept over the country between 1785 and 1802, beginning in Virginia. This revival lasted in Virginia and neighboring States for six years and appeared next in New England. In 1801 it appeared on the frontier in Kentucky and carried thousands into the churches. About the same time there was

a great religious awakening in North and South Carolina. The population was rural. The people, who flocked to these meetings often for a distance of fifty miles or more, came from the quiet of lives which read daily the open book of Nature, but were little lightened or preoccupied by contact with their fellows. Often tents were erected about the preaching place in the forest and the people tabernacled as long as the meetings continued.

14. A Portrayal by an Eye Witness. Dr. B. F. Riley, in *Baptists in Southern States*, gives the portrayal of an eye witness of one of these revivals near Paris, Kentucky, at which twenty thousand people were gathered, as follows: "Here were collected all elements calculated to effect the imagination. The spectacle presented at night was one of the wildest grandeur. The glare of the blazing camp fires falling on a dense assemblage of heads simultaneously bowed in adoration and reflected back from long ranges of tents upon every side; hundreds of candles and lamps suspended among the trees, together with numerous torches flashing to and fro, throwing an uncertain light upon the tremulous foliage and giving an appearance of dim and indefinite extent to the depth of the forest; the solemn chanting of hymns swelling and falling on the night wind; the impassioned exhortations; the earnest prayers, the sobs, the shrieks, or shouts, bursting from persons under intense agitation of mind; the sudden spasms, which seized upon scores and unexpectedly dashed them to the ground, all conspired to invest the scene with terrific in-

terest and to work up the feelings to the highest pitch of interest."

15. Physical Excitement. Various observers in States and sections far removed from each other testify to the remarkable manifestations of physical and emotional excitement which characterized them. Semple says of revivals in Virginia that "sometimes the floor of the church would be covered with persons struck down under the conviction of sins. Sometimes they lost the use of their limbs. Screams, cries, groans, songs, shouts, and hosannas, notes of grief and notes of joy, all heard at the same time, made heavenly confusion, a sort of indescribable concert." Sometimes persons traveled more than one hundred miles to these meetings. Some of the people under the pressure of the excitement were taken with convulsions, called "the jerks," others rolled on the ground, some even barked like dogs. Capable observers of these revivals, including the elder Richard Furman, deplored the emotional excesses, but recognized the presence and power of the Spirit of God in the meetings, bringing many souls into the Kingdom.

16. Denominational Co-operation. In many of these revivals the Methodists, the Presbyterians, and the Baptists co-operated. In not a few instances, the Presbyterians, who in these latter days eschew religious excitement more than most, were the leaders. While there was co-operation because of a common concern for saving the people, comity and tender thoughtfulness for others did not obtain. At some meetings the Presbyterians and Methodists took oc-

casion to celebrate together the Lord's Supper during the meeting, making it necessary for the Baptists either to stultify their principles or to seem unbrotherly. It is not probable that the Baptists were any more careful than the others not to offend their brethren of other denominations.

17. Religious Life. The religious life of the early Baptist churches was simple and sincere. There was much fervor in the preaching and in the religious manifestations of the people, but there was also directness, earnestness, and sincerity. The emotional overflow, which was characteristic of many, was rather a by-product of the lonely pioneer environment than an indication of superficiality. The people read the Bible and the strong meat of difficult doctrine was as appetizing to them as was the enthusiasm of the revival meeting. Religion was individualistic, because life was so. The great boon sought was the assurance of personal acceptance with God, and the mandates of the new life did not seem to them to extend beyond individual rectitude and the immediate personal relationships. The principle of missions lay dormant in the life of those churches, but it seldom had any other manifestations than that of evangelism, in which the early Southern Baptists have probably never been surpassed.

18. Doctrinal Conditions. One hundred years ago the larger doctrinal differences of our Baptist sires had been settled, and the permanent articles of faith had been accepted substantially as held by the body of Southern Baptists today. Two hundred

years ago American Baptists were General and Particular. The General Baptists were Arminian and the Particular Baptists Calvinistic. Whitefield's preaching in America helped the Particular Baptists mightily to win the Arminian brethren. By the middle of the eighteenth century the victory was won. Then arose the distinctions Regular and Separate Baptists. The Regular Baptists were those who adopted the Philadelphia Confession of Faith. The Separates sprang up under the leadership of Shubal Stearns. They had more fervor than the Regular Baptists and held that believers are guided by the immediate teachings of the Holy Spirit, which are in the nature of inspiration. They were mighty as revivalists and did much to bring Baptist growth. They opposed the Establishment more than the Regulars did in Virginia. In 1787 the two branches united in Virginia, which they afterwards did everywhere. The Baptists of 1815 in the South, barring certain minor sects, were everywhere Regular Baptists.

19. To Sum Up. In a population of seven to the square mile, practically all of which was rural and devoted to farming under pioneer conditions, the Baptists in the South a hundred years ago had become the largest religious body, with the Methodists vying with them in efforts to adapt gospel preaching to pioneer needs and the Presbyterians following far behind in numbers, but possessing strength and influence. The Baptists had a passion for liberty and reverence for the open Bible. Usually their preachers were not learned men, but they had a great love for the souls of perishing people. Baptists

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were without any special secular advantage, and had just come out of a century in which they had been persecuted and despised by the proud ones of earth. Their one strategic advantage in relation to their civil environment was that they were a religious democracy, and sought to convert and lead people in the world's greatest civil democracy. How has this religious body given account of its stewardship in the South from that time to the present? The rest of this book seeks to answer.

TEST QUESTIONS ON CHAPTER I.

1. For what special reason should Baptists know the early social conditions of the South?
2. Give some significant facts of early history as they are grouped about the year 1815. Why is 1815 a suitable point of departure for our study?
3. Give the population of the South in 1810. Give it also by States.
4. What race stocks settled the South?
5. What proportion of the population was rural? What was the density of population? What was the character of the great majority of the population? What of the big planter?
6. Give two characteristics of the lives of the pioneer farmers. Give an illustration of the versatility which made the pioneers independent. What were the social institutions of the times?
7. What kept class consciousness from growing? Describe a pioneer home.
8. What were the means of travel? What effect had this on society? Tell of mail facilities, newspapers, and roads.
9. Give evidences that public opinion found means of forming.
10. Give the number of Baptists in the South and in various States in 1812. How did their number compare with that of other religious bodies?

11. Of what importance was the protracted meetings among early Baptists? Describe the meetings.
12. Describe the music of the early churches. Did they use organs or other instruments? How did the hymns they used compare with many now used? What is said of the hymn "Show pity, Lord?" Tell of some barren types of music now in use.
13. Tell of the great revival.
14. Give the description of a pioneer revival in Kentucky by an eye-witness.
15. Describe the physical and emotional excitement of these revivals. Give an estimate of their spiritual worth.
16. Tell of inter-denominational co-operation.
17. Describe the religious life of early Baptist churches. What of the principle of missions?
18. Describe the doctrinal conditions. How did General and Particular Baptists differ? Regular and Separate?
19. Give a resume of the chapter.

Instead of blushing, realizing who and what our ancestors were, and seeing how they are held responsible for what they could not help, and for what was really no worse than their enemies themselves practiced, we should champion their fame, defend them from the aspersions of slandering bigots, and seek to gain for them the admiring gratitude of coming generations. Failing in this, we show ourselves unworthy to be their descendants. I have little patience with our aristocrats who are ashamed of the plebeian fathers who made it possible for them to be rich and courted; I have less for those Protestants who affect so much superiority to their Pilgrim sires; and I have none at all for those Baptists who do not highly esteem the character and sacrifices of the men who secured them their high station in the world. Contemptible children are they who do not magnify their parents; but I trust the Baptists of the next hundred years may not be classed with such. They should encourage the preparation of biographies of their ancestors, should place before the world the records of their lives, and should in this way aim to develop in the churches something of their Christian chivalry and heroic devotion to the truth of God.—George C. Lorimer, D.D.

THE EARLY BAPTIST PREACHER.

CHAPTER II.

1 A Horseback Itinerant. He was a pioneer preacher. The population was nearly all rural in a comparatively new and untamed country. The infrequent city preacher constituted an exception, and his usefulness beyond his own church depended upon his understanding and adjusting himself to pioneer needs and conditions. To a considerable degree these pioneer conditions obtained in the South up to the middle of the last century. In sections of the West and in some Highland sections of the Old South territory they still exist. The early Baptist preacher of the South was a man of saddle bags, the bridle path, and the Bible. He was given to making gospel itineraries to regions distant from his home, and when he did not his round of appointments at churches and preaching stations where preaching was had either once a month or less often, kept him much in the saddle. In fact, these men were almost the only element of society who travelled from one community to another in those days. They became very influential in binding the settlements together by the ties of sympathy and understanding.

2. The Wilderness Wooed Him. The wilderness seemed to woo many of these preachers, for in the wilderness dwelled unsaved men. No settlement was too remote or too rough for them to visit. Sometimes the preacher went overland with the emi-

grants to wilds not yet settled, with the purpose of erecting a tabernacle for God along with the dwellings of newly cut logs. The unexplored wilds toward and setting sun seemed to beckon these men onward, and they went. They cheerfully faced dangers from Indians, swollen streams, wild animals, and lawless human prowlers of the trackless forests. In the primitive settlements they wrought with their own hands for a living during the week, like Paul, that they might unpaid tell their fellow-pioneers of Christ on Saturdays and Sundays.

3. His Bible. Largely the early Baptist preacher was a man of one book. An influential but small number of them enjoyed the advantages of scholastic and theological training. Not a few, like the elder Richard Furman, educated themselves mainly by a self-selected course of reading. But for the most part the men whose preaching a century ago made the South so largely Baptist, had small scholastic training. They were students of the Bible and in a way which has never been surpassed since they knew how to preach experimental religion. They were much given to discussing Scripture texts among themselves and in the family circles where they visited. This added a flavor of piquancy and originality to their preaching, while at the same time it was of immeasurable value in teaching the people the word of God.

4. Was He Ignorant? Ignorant is not the word to describe the Baptist pioneer preachers of the South, even when they were unlearned men. Men who could whip the shrewd and powerful Established

Church in Virginia, who could go into the wildest backwoods communities, through the gospel bring the most unpromising sinners to their right minds, organize churches in an orderly New Testament way, and leave the community transformed into a new life and its face turned toward the light of God—such men may have been unpolished and not genteel in manner, and they may not have used cultivated speech, but they were not ignorant. Sometimes they blundered in the interpretation of a Scripture passage, but they made remarkably few blunders on what are called the cardinal doctrines of grace. Dr. James M. Pendleton in the Jubilee Volume of Kentucky Baptists tells of any early preacher, who, preaching from the text, "Save yourselves from this untoward generation," pronounced untoward "untowered," and proceeded to demonstrate to his audience that sinners have no tower of refuge and that if they would be saved they must flee from a generation that has no tower. His conclusion was scriptural, but not from that text. Before we smile let us consider if some of the fanciful interpretations of our day are not as unwarranted. He often spoke in a rythmical sing-song cadence, but the substance of his speech was salvation by grace. The early preacher was usually unlearned, but not ignorant.

5. His Passion for Souls. The pioneer preacher had a passion for preaching, a love for men's souls. Many of them left their homes and went to distant places to preach, when they were sick and unable to go. No sacrifice of their own interests seemed too

great for them, if there was an appointment or a special call to preach at the other end of the wilderness journey. Dr. Riley says of these soldiers of Christ in *History of Baptists in Southern States*: "The early Baptist ministry of the South has never been excelled in its unquenchable zeal in providing the destitute with the gospel. Hardy and heroic, these primitive preachers were the advance guard of Southern civilization. * * * They braved all dangers and endured every hardship in their determination to preach. Rarer exhibitions of missionary zeal were not illustrated even during the Apostolic Age."

6. His Support. One of the most remarkable things in our early Baptist history is how God raised up a ministry, who, while they made their living with their own hands, converted the South to the Baptist faith in a measure not equalled by any other Christian body. Probably fewer than one Baptist preacher in fifty received a living support from his churches. Dr. Pendleton says that when, even as late as 1836, he was called to the pastorate of a church at a salary of \$400, it was considered a wonder of wonders in all that section of Kentucky. Virginia Baptists, who did so much for the common weal, did not make an enviable record on pastoral support. Benedict, writing in 1813, quotes a Virginia minister as follows: "The support of preachers in Virginia is extremely precarious. By most it is viewed as an alms. I doubt whether there is one who is paid \$300, and perhaps not ten get \$150. Some of the most popular and laborious preachers

in the State work for a whole year without receiving a cent." A part of the intimate fireside talk of the early childhood home of the writer, was of the beloved grandfather-preacher, who declared that the entire receipts for a year from some of his churches in Anderson and Pickens Counties, South Carolina, would perhaps not more than pay for the shoes his horse wore out in his trips to serve them. The whole stipend from one church for a year was a pair of wool socks, knit and presented by a good woman.

7. Self-Support. David Benedict in his History of the Baptist Denomination gives a portrayal of the "temporal circumstances" of the Baptist preachers in 1813. He says that 500 Baptist churches had been organized by that time in territory which was virgin wilderness at the close of the Revolution, and that the preachers who did it were men for the most part who immigrated to the new settlements, took up lands at cheap rates, cleared them and put them in cultivation, and thus secured the means of self-support. At that time he estimated that about twenty-five Baptist preachers in America were worth \$20,000 or more in property, about sixty, \$10,000; about four hundred and fifty, \$5,000; two hundred to three hundred, nothing at all, and the rest some amount less than \$5,000. A comparison with present conditions suggests that the early ministers were persons of more property than their latter-day successors. If it be desirable for a preacher to be poor, and this seems to be the general opinion, yet the property of the early preachers was not to

their discredit. Driven to self-support, yet under the divine impulsion to preach, they seem to have used the only large opportunity which has ever come to Baptist preachers in this country to show that they could beat the average layman at business and yet give part of their time to looking after the layman's soul. In the older settlements some of the preachers taught school or practiced medicine as well as farmed.

8. Causes of Non-Support. Both the preachers and the churches were responsible for the former not receiving a support for their work. On the preacher's side, was a great dislike or even fear of instructing the people in their duty concerning this matter; it was so easy for prejudiced and unjust persons to attribute his instruction to worldly self-interest. Accepting the situation, the preachers gave what time was necessary to self-support, and the lack of heart-wringing need on their part made it easy for the church member to keep his money in his pocket. As long as he could hear a monthly sermon, the early Baptist did not ordinarily think more preaching and pastoral work necessary. As long as the preacher had to get up only one new sermon a month, which he might preach in half a dozen separate communities, he could look after hogs and corn and cattle for most of the week.

9. Reaction From the Establishment. Covetousness is common to every day, and needs no elucidation here in connection with the early non-support of Baptist preachers. Those pioneer Baptists were probably not at heart more covetous than their descend-

ants today, and they were more hospitable than their descendants. Aside from lack of training, for which their preachers must take the chief blame, there was a particular reason why those early forbears held the payment of preacher salaries in hearty dislike. It had not been long since they and their fathers had been compelled to pay a tax to keep up the Episcopal Church and its pleasure-loving and often contemptuous parsons. Fines and imprisonment had been their Baptist portion at the hands of this State Church party. The Baptist preachers themselves had led the fight to do away with this unjust tax and also to do away with taxation to support any church. In these circumstances, it was to be expected that the squeamish among the fathers would look upon a stated salary for a pastor as a child of the State Church imposition. They favored free will gifts to the pastor instead, and then mostly forgot to give them!

10. Men Worth Knowing. Semple for Virginia and Benedict for the whole country set down in their books a century ago the stories of a number of Baptist preachers, and other writers and oral tradition have helped to preserve for our instruction an intimate view of the men who builded the foundations of our present Baptist life and strength. These stories have the spicy flavor of romance and many times its value. It is unfortunate that the record of these pioneer heroes is not more available, particularly for the young people. Acquaintance with them cannot but do much to inspire, to correct false perspective, and to develop patience with and a

comprehending understanding of the undeveloped and backward churches of our own time. They were leaders of men and did more than any other class to establish society in the commonwealths which make up the American nation. Let us take a look at just a few of them.

11. Jesse Mercer. This distinguished early Georgia preacher, after whom Mercer University was named, was a man of unusual parts, of whom Dr. Basil Manly said: "In his happy moments of preaching he would arouse and enchain the attention of reflecting men beyond any minister I have ever heard." But Jesse Mercer was both a self-educated man and the pastor of far-separated once-a-month country churches. His biographer tells that when a rain-swollen stream interposed between him and a preaching day at one of his churches, Mercer would strip the saddle from his horse, drive the animal across the torrent, and with saddle and saddle bags on his back search out for himself a crossing place on some log or fallen tree. Many churches were dependent on his pastoral care. He saw clearly but could not remedy the weakness of the once-a-month system, and declared that the churches could never be brought to matured strength under such a dissipated pastoral service. Would he not be astonished if he knew how little the mass of the churches have advanced beyond this inadequate practice at the end of another century?

12. Shubal Stearns and Elnathan. Elnathan Davis was a young man who was a mocker. Elnathan heard that the venerable Shubal Stearns would

baptize one John Stewart at Sandy Creek Church in North Carolina on certain day, late in the eighteenth century. Now this Stewart was a very large man and Stearns was small. Elnathan opined there would be much mocking diversion for him and his cronies, if not a drowning. Therefore, with a dozen others of his kind, he came to laugh when Stearns came to preach. Elnathan and his boon companions stood off on the edge of the throng, awaiting the baptism. Mr. Stearns had no sooner come among the crowd than Elnathan observed that some of the people began to tremble, as if in a fit of the ague. Irreverent Elnathan began to feel of and examine them, to see if they were shamming. Then one man leaned on Elnathan's profane shoulder and wept bitterly. Perceiving that this penitent had wet with tears his new white coat, Elnathan pushed him off and ran to his comrades, who were sitting on a log. "Well, Elnathan," said one, "what do you think of these —— people?" Said Elnathan: "There is a trembling and crying spirit among them, but whether it be the spirit of God or the devil, I don't know; if it be the devil, the devil go with them, for I will never more venture myself among them." He stood awhile in that resolution, but the enchantment of Stearns' voice and eye drew him to the crowd once more. He had not been long there before the trembling seized him also. He attempted to withdraw, but his strength failing and his understanding being confounded, with many others he sank to the ground. When Elnathan came to himself he found nothing in him but dread and anxiety, border-

ing on horror. He continued this way for some days and then found relief by faith in Christ. Immediately he began to preach, raw as he was. He moved to South Carolina and was long an honored pastor in the Saluda Association.

13. Samuel Harriss. About the middle of the eighteenth century, at a small house by the side of the forest-embowered road in Pittsylvania County, Virginia, two unassuming Baptist preachers, Joseph and William Murphy, were preaching the gospel of salvation to the people who had gathered from their pioneer farms. Along the road journeyed horseback and alone a man of thirty years, resplendent in uniform and sword. This man was sheriff of the county, warden of the Episcopal church, justice of the peace, and county burgess. He was also colonel of militia, captain of Fort Mayo, and commissary for fort and army. But Samuel Harriss was full of a discontent he himself did not understand. Pressed by his gloom and drawn by the appealing echoes of sacred song from the house where the Baptists held their simple worship, Harriss slipped quietly into the house and modestly took a back seat where his military dress would not attract attention. But the Spirit of God found out the popular young officer and Episcopal church warden that day. His convictions became so deep, as he listened, that he placed his sword aside and went to the front to seek Christ. When the congregation rose from prayer, Col. Harriss was observed still on his knees. Some who went to his relief found him senseless. When he came to himself he smiled, and in an ecstasy of joy, ex-

claimed, "Glory, glory, glory!" He was later baptized by Rev. Daniel Marshall. Thus began the career of a Virginia Baptist preacher than whom perhaps no character in American religious history was ever more winsome and inspiring. In him was the love of a John, the modest helpfulness of a Barnabas, and the fearlessness of a Paul confronting his enemies. He was called the Baptist Boagernes of Virginia. He became almost a constant itinerant as a preacher. He preached to his former political associates and to the court, which, now that he was a Baptist preacher, had its former favored officer arrested and persecuted. He was as popular among his brethren as he had been among their enemies. Before his death Virginia Baptists came to call him the Apostle of Virginia and actually ordained him as such.

14. Richard Furman. About 1815, Richard Furman of South Carolina, was returning through Washington from Philadelphia, where he had presided over the Triennial Baptist Convention as its first President. News of his distinction in arousing Carolina to oppose Cornwallis in the Revolution spread through official circles, and they lionized him and insisted on his preaching in the Congressional Hall. His diffidence overruled, this man for whose head Cornwallis had offered a thousand pounds found himself standing before the elite, the honorable, and the notable, the President, Cabinet, Ministers, Foreign Ambassadors, etc. In the midst of that crowded assembly, says the *Christian Register*, the clarion voice of Furman rang out, as it had once

done in the camps of his countrymen. He seemed to feel at home, as if among his High Hills of the Santee, where he first put the gospel trumpet to his lips. His text was characteristic: "And now why tarriest thou? Arise and be baptized." He had great liberty and riveted the attention of the audience. The earnestness and candor with which he rebuked the nobles and rulers, were enough like Nehemiah of old and John the Baptist to startle his time-serving, conscience-stricken hearers. He paused in the last sentence of his peroration and surveying for an instant the scene before him, as he stood upon the climax of his appeal and while all was still as the grave, uttered with the utmost effort of his clear, stentorian voice, "And now why tarriest thou? Arise and be baptized." At the word "arise," not a few of his august but electrified hearers did arise from their seats, as if alarmed at their past sinful sluggishness.

15. Pioneer Street Preaching. It was on a Sunday in Nacogdoches, Texas, in 1836. Crudeness of the frontier stamped the young town. Rev. Z. N. Morrell, pioneer preacher, rode into the place on a mule, just arrived from far-away Tennessee. An election was in progress and crowds thronged the streets. Morrell tied his mule in a thicket near by, got on his knees, and asked God if he must preach to that crowd, and came out among the people. He got up on the foundation timbers of a house, the construction of which had started, selected a corner for a pulpit, held his watch up high in his hand, and shouted: "Oh-Yes! Oh-Yes! Oh-Yes! Everybody

that wants to buy, without money and without price, come this way." The motley throng closed in about the speaker, and he commenced to sing the old hymn, "Am I a soldier of the cross?" By the time the song ended the whole population was in the crowd. He offered a prayer and sang another hymn amid profound silence. Astonishment, rather than reverence, was stamped on the red, white and black faces which looked up at the preacher. Across the street a second story piazza filled with men and women. Some covered wagons and a carriage bringing in immigrants, drove up to the edge of the throng and stopped. In one of the "schooners" the eagle eye of the preacher recognized a friend and his family from Hardeman County, Tennessee, three of whose daughters he had baptized in the old State. Thrilled, Morrell took as his text Isaiah 35:1 "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Never had the stalwart man of God received better attention. He had great liberty for an hour, and the faces of scores of the adventurous spirits there were suffused with tears, which were surprised from hearts unaccustomed in that new land to the voice of love. When he ceased speaking, they pressed forward to grasp his hand. How wonderfully in Texas has the prophecy of that text been fulfilled!

16. Thrills of the Frontier. It was a Sunday night preaching service in 1842, at a small school-house, four miles above Gonzales. The neighboring Indian tribes were in an ugly mood and had recently killed

a number of settlers. As Elder Morrell preached, armed men stood guard outside in the dark and others sat at the rear of the congregation with guns across their knees. The preacher spoke with power, the attention was intense, and there were earnest prayers for protection from the Indians. The congregation was dismissed. Before the people had gotten their teams hitched up, the report of a gunshot broke the silence, and then a shrill Indian whistle. The people proceeded homeward with much caution and in a body, as most of them lived in the same direction. Elder Morrell led the silent procession in his ox-cart, in which were his own and two other families. Other similar conveyances followed. The silence, broken only by the crunching wheels and the tugging beasts, became oppressive. Some one suggested that a song be sung to drive away the gloom. And then echoed out along the valley of the Gaudalupe the plaintive, rythmic notes of an old song, which must have touched even the savage hearts of the lurking Indians—

“On Jordan’s stormy banks I stand,
And cast a wishful eye,
To Canaan’s fair and happy land,
Where my possessions lie.

“Oh, sacred hope; oh, blissful hope,
By inspiration given,
The hope, when days and years are passed,
We all shall meet in heaven.’

“I then thought,” wrote the old veteran, years later, “and I still think that amid the solemnities of that hour I heard music which was sweeter to my

soul than any other which ever fell upon my ears.”

17. Pioneer Women. Even in so brief and inadequate a group of illustrations of the work and life of those early-day preachers, it would be improper not to utter a word of appreciation of the godly women who, either as wives of the preachers or as the friends and helpers of their good work, bore a noble and influential part in helping to Christianize the South. No sacrifice in loneliness, privation, or danger seemed too great for these pioneer women, if by enduring they could help forward the cause of righteousness. When the preacher was absent for weeks, the wife became both the provider and protector of the home. “Aunt” Chloe Holt was a noble-hearted and daring woman who lived near the South Fork of Cole’s Creek in Mississippi in 1795, when Rev. Richard Curtis, a prominent early-day preacher in Mississippi, was being threatened and persecuted by the Roman Catholic authorities at Natchez. Following the persistence of Curtis in preaching to the Mississippians, the persecution became so acute that his life was in jeopardy. Curtis was hiding in the swamp and the myrmidons of the hierarchy were searching for him. He was sorely in need of information about the spies and of supplies for the journey it had been decided he should make back to South Carolina. Not a person could be found willing to go to him with the necessary supplies, lest he should fall under the penalty of “aiding and abetting” the escape of the refugees. Aunt Chloe dressed herself in men’s clothing, mounted a horse, went in search of Curtis, and found him.

She delivered to the preacher and his companions the supplies, gave them her blessing, and returned to her own lonely pioneer home. Usually the romantic element was not so prominent in the noble devotion of the pioneer women, but their zeal was none the less real and potent. Less heralded than the work of the men, the pioneer wives and mothers bore equally with them the hardships of subduing the wilderness and did more than the men in setting up the institutions of religion to safeguard the home.

18. Baptist Debt to Unsalariated Early Preachers.

Baptists owe an immense debt to the pioneer preachers, who preached practically at their own charges with a passion comparable to that of the Apostolic Age, who cheerfully endured persecution, and who found no wilderness path too lonely to traverse and no pioneer settlement too crude or remote for them to serve, who led and won the battle for religious liberty in America, and whose evangelistic zeal has never been excelled. These men were paid in appreciation and the joy of seeing souls born in the early churches, but not with money. Among the descendant churches and preachers the nobility and worth of these pioneers of the cross have not been fully realized. We have accorded words of honor to the pioneer prophet. Some have affected an air of excusatory apology for his idiosyncrasies, but we have not brought ourselves close enough to him to realize what a man he was, that he was in very truth the spiritual father of all our denomination has and is today, and that his un-

stinted spiritual labors, out of which this great Baptist body was born, were performed at his own costs. To the noble part which these preachers played in bringing religious liberty in America the next two chapters will be devoted.

19. All Honor to Them. All honor to these men. I respectfully invite the hearts of all who love the true, the noble, and the brave to consider these pioneer preachers. I especially summons Baptists to look upon these, their spiritual forbears, and to chasten their hearts in the exercise of reflecting upon the high moral worth of men, the quaintness and provincialism of some of whom there is danger that the superficial in our own relatively cosmopolitan day shall foolishly patronize, though they be unworthy to take off the shoes of such men. Macauley said that a people who do not honor the deeds of their worthy dead will do nothing worthy of being honored by their descendants. I affectionately invite our Baptist heart, and more especially the hearts of our young people, whose day of responsible leadership will be one step further removed than ours from the pioneers, to ponder much the heroism and moral worth of these spiritual forbears. From the exercise we cannot but come back to the tasks of our own day with added strength and purpose. We cannot rightly understand either Baptist Missions in the South or the Baptist mission in the South till we understand them.

TEST QUESTIONS ON CHAPTER II.

1. Describe the early Baptist preacher.

2. Tell of his fondness for the frontier places.
3. What of his education?
4. Give some evidences that he was not ignorant. Give an illustration of his wrong interpretation of texts.
5. What does Dr. Riley say of his passion for souls?
6. What of his salary? What does Dr. Pendleton say of a \$400 salary in Kentucky in 1836? Quote Benedict on the support of early preachers in Virginia. Tell of the stipend of a pioneer preacher in South Carolina.
7. Give an estimate of the property owned by Baptist preachers in 1813. What does this indicate as to their business ability? How does it compare with their wealth now?
8. Name two causes of non-support.
9. What effect on pastoral support had the reaction from the Established Church?
10. Why were the early preachers well worth knowing?
11. Describe the work of Jesse Mercer in Georgia.
12. Tell the story of Shubal Stearns and Elnathan Davis.
13. Tell of the conversion of Samuel Harriss in Virginia. What of his value as a preacher?
14. Tell of Richard Furman preaching before Congress.
15. Tell of Z. N. Morrell, of Tennessee, preaching on the streets of a pioneer Texas town.
16. Tell of Elder Morrell's night preaching in a pioneer school house and of the Indians.
17. Tell of the pioneer women and of Chloe Holt's brave deed to help Rev. Richard Curtis.
18. What is our Baptist debt to the early preachers? What of their dignity and worth?
19. Why should we honor their memory? What does Macaulay say about honoring the deeds of the past?

CHAPTER III.
BAPTISTS AND RELIGIOUS LIBERTY.

In glancing backward at Baptist beginnings in Virginia, we may well gather inspiration and hope for the future. It ought to nourish within us a spirit of the most vigorous and healthful optimism. In the days of our fathers we beheld law as trammelled by custom and fettered by ignorance. Justice is seen to have been bigoted and blind. Before her statue, in the garb in which our fathers knew her, we would feel much as Madame Roland felt when, on her way to the guillotine, she cried out before the statue of Liberty, and our cry would be: "O Justice! what crimes are perpetrated in thy name."

A review, such as we now make, is due the cause of historic justice. The writers of our history have not always been candid and just towards our Baptist fathers. A work widely used in our public schools today has this comment on the era of their oppression: "There was never any active religious persecution in Virginia." Another eminent Virginia writer says: "There was no terror in the law to any one who chose to worship God in their own way and place, except a trivial fine for being absent from church." Again he says: "In the history of the vestries of the Episcopal Establishment may be fairly traced that religious liberty which afterwards developed itself in Virginia."

Our venerated Baptist fathers, misunderstood, maligned, and severally dealt with in their day, have been often since passed by in silence, and have as often had their motives and actions misrepresented or perverted. They sleep in their neglected graves, with never a look to give, a hand to raise, or a word to speak in their own defence. It becomes us who have entered into their heritage, and sit beneath the shade of the goodly tree planted by their toils and watered by their tears, to vindicate their precious memory and perpetuate in faithfulness and truth the story of their deeds and sufferings.—George W. Beale, D.D.

CHAPTER III.

BAPTISTS AND RELIGIOUS LIBERTY.

1. A Subject of Thrilling Interest. It is proposed to present for study an account of the heroic struggle of Baptists for religious liberty in America. Only a brief story may here be set forth. But no subject treated in this volume will better repay a full study by the student, or fill him more with admiration for the consistent and unwavering devotion of Baptists to the principle of religious and civil democracy. It is hoped the student may be incited to a fuller study of this glorious achievement of Baptists. For a suggested nucleus of volumes bearing on the subject the student is referred to the Bibliography.

2. Baptists Were Revolutionary Patriots. Civil and religious liberty are two applications of the same principle. The long-drawn-out persecution of Baptists and other Dissenters in the American Colonies, had much to do in creating among the people the attitude of mind which resulted in their gathering to the standard of Washington to throw off the English yoke, from which came the power of both civil and religious oppression. Baptists had suffered more than others from religious persecution and their consciences were offended in more ways. At the date of the Revolution they were more numerous than any other dissenting body in the

South. The armies of the Revolution thronged with Baptists. Washington declared that, "Baptist chaplains were among the most prominent and useful in the army." Their preachers enlisted as private soldiers along with the laymen, or, as did Elder McClanahan of Virginia, raised companies of volunteers and in the war acted both as commander and chaplain.

3. Active in Inciting the People. The Baptist preachers who stayed at home were so active in stirring up the people to fight for American Independence, that they aroused the particular animosity of the English commanders. Many of them put their lives in jeopardy and not a few had to flee from the English wrath. The South Carolina government at Charleston appointed a committee of three to visit the back districts of the Colony to arouse the people to fight for America. Two of the three were Revs. Oliver Hart and William Tennant, Baptist preachers, chosen for their patriotism and known influence among the people. It was in the same Colony that the elder Dr. Richard Furman so powerfully swayed the people by his eloquent calls to patriotism, as he spoke in barns and on stumps, and also in the pulpit, that Lord Cornwallis offered a reward of a thousand pounds for his head. Finding that the Tories were on his track, young Furman fled to the American camp, which by his prayers and eloquent appeals he reassured and encouraged so much that Cornwallis was reported to have remarked that he feared the prayers of that godly young Baptist preacher more than the armies of

Sumter and Marion. The then aged Rev. Daniel Marshall of North Carolina, rendering a like heroic service, was at last arrested and placed under strong guard. Being granted permission to speak, he so overwhelmed his enemies by his patriotic exhortations and prayers that they promptly set him free. Cathcart in Baptist Encyclopedia declares that there was only one Tory Baptist preacher in the whole of America.

4. Religious Liberty not Indigenous in the Colonies. Many of the early Colonists fled to America to secure religious liberty, but it never occurred to most of them to extend the same boon to others whose religious belief might differ from theirs. Religious liberty was of slow growth. It was secured in America only after a long and bitter strife, in which there were numberless instances of persecution. The State Church, that historic stupid device of kings and nations, set up its habitat with the newcomers to the American wilds. Experience had apparently not taught them that a State Church and persecution must be twin brothers just so long as the conscience of man can not be regulated by civil statutes. Massachusetts had the death penalty for presumptuous Sunday desecration, Maryland for blasphemy, Connecticut for Sunday breaking, and Virginia for persistent non-church attendance. Other lesser punishments were provided to secure conformity to the State Church. Other Colonies had laws and penalties to bolster the Established Church, but without the death penalty.

5. Roger Williams. Roger Williams, a Baptist,

who for conscience's sake was driven in bitter winter from Massachusetts, found shelter among the Indians in the wilderness, and established Rhode Island, the first commonwealth in the world which was built on the principle of the entire separation of Church and State. Inasmuch as this has been questioned, for full and conclusive proof see American State Papers on Sunday Legislation, pages 68-78. I cite a few authorities here. Benedict's History of the Baptists, page 446: "Roger Williams justly claims the honor of having been the first legislator in the world that fully and effectually provided and established absolute liberty of conscience." Sidney S. Rider's Soul Liberty—Rhode Island's Gift to the Nation, page 85: "Rhode Island was the first commonwealth in the New World, the first in the world, to make soul liberty the basis of a Constitution for a State." Bancroft's 1888, last revised edition of History of the United States, page 255: "Roger Williams was the first person in modern Christendom to establish civil government on the doctrine of liberty of conscience."

6. Catholic Claims. Known as Roman Catholicism is to all students for its age-long opposition to religious liberty and by the trail of blood and human woe which have followed its false assumptions down through nearly twenty centuries, yet it is exactly Roman Catholicism which to-day challenges the American people with the assertion that in Maryland it established the first commonwealth which provided religious liberty. Maryland was founded in 1625; Rhode Island in 1634. The facts

are that a limited religious tolerance was granted by Maryland as a matter of policy; while in Rhode Island religious liberty was the bed-rock principle of the commonwealth. The proof is that, (1) Lord Baltimore had to get his charter from the Protestant nation of England, and so was compelled to provide religious toleration. (2) The majority of Maryland's early settlers were evangelicals and had to be placated. (3) The settlement being for economic, not religious, ends, could not afford to drive away non-Catholic immigrants, coming from other Colonies. (4) The Charter guaranteed toleration for Christians, but not for Jews, Unitarians, and others. (5) The act of 1649 provided that persons shall be punished who utter "words of reproach concerning the blessed Virgin Mary." (See American State Papers on Sunday Legislation, chapter on "Maryland or Rhode Island, Which?")

7. The Principle and the Conflict. The first great enunciation of the principle of religious liberty in America was by Roger Williams in Rhode Island. Its great and epoch-making conflict with religious special privilege centered in Virginia and the leaders of the opposition were the Baptists. Other dissenting religious groups, principally the Presbyterians, aided. The Methodists were children, though not quite obedient, of the Established Church; their aid was given to the Establishment. They were few; in 1774 there were only 2,073 in America. (Stevens' History of Methodism, p. 168.) The Presbyterians did not aid the Baptists except for a part of the time, and were hardly more than one-fourth as

numerous as the Baptists in the Old Dominion, where the battle was chiefly fought and won, not only for Virginia but for other States and for the nation. On this point Dr. Hawks, the Episcopal church historian, says: "The Baptists were the principal promoters of this work [the effort to do away with taxation for church maintenance] and in truth, aided more than any other denomination in its accomplishment." (Episcopal Church in Virginia, 152.) Again this Episcopal writer says: "Persecution taught the Baptists not to love the Establishment. In their Association they had calmly discussed the matter and resolved on their course. In this they were consistent to the end; and the war which they waged against the church was a war of extermination. They seemed to have known no relentings and their hostility never ceased for twenty-seven years." (Episcopal Church in Virginia, 137.)

8. Not Laudation, but Truth. It is with no spirit of glorification, but with a desire to further the cause of truth and to appeal to the Baptists of to-day to respond to the noble and the true in their spiritual sires, that this chapter is written. If we lament the tardiness which the spokesmen of other Christian bodies of America have shown in giving to Baptists the prestige and credit which justly belong to them for their brave, consistent, and epoch-making conflict against ecclesiastical privilege, which more than any other cause determined the result in America of establishing religious liberty, we do it with humility, considering ourselves lest we also be tempted to withhold due credit from

other Christian groups for their service to the common welfare. At the same time, it would be almost criminally unworthy of Baptists not to make these facts clear to their own people and to their children, and to others who are willing to hear and fairly investigate the facts. It is a heritage which challenges us to devote our lives to like high purposes. To be indifferent to such a past or wilfully ignorant of it, would be to advertise ourselves to right-thinking men as decadent children of noble spiritual sires.

9. Early Baptists without Prestige. Religious liberty was not won for America by men who enjoyed or sought worldly applause and honor. Except in the case of Rhode Island, Baptists nowhere had the prestige of founders, and in Rhode Island the distinction was a fruit of the persecution of Roger Williams in Massachusetts because he contended for religious liberty, and he used his position as a colony founder to establish freedom of conscience, instead of jacketing his own religious creed by legislation on all who should come. Early Baptists in America had only their love of liberty, an open Bible and the fear of God in their hearts. Many of them had been persecuted in England; in the far-extending American wilderness they were impelled subjectly to do right, as they saw it, because it was right. Therefore they took up here the burdens and the glory of the championship of soul liberty. Like the early disciples, they felt that they had to testify to the things God had revealed to them. Their faithfulness was rewarded by religious liberty, both for themselves and the whole

nation. It is a noble achievement of Baptists that they have consistently stood for this principle throughout their history.

10. Despising the Shame. In order that Baptists might be prepared for the great part he had for them to perform in throwing off the State Church yoke in America, God permitted them to be persecuted for righteousness' sake. Dr. B. F. Riley in *History of Baptists in the Southern States* declares that the Baptist struggle for freedom in Virginia continued for nearly three-quarters of a century. Quakers were the special antipathy in early Colonial Virginia of the fastidious, fox-hunting cavalier, but the Quakers were not numerous enough to keep his contempt busy. The Baptists waxed strong and were aggressive; to them the Establishment transferred its chief dislike.

11. In Other Colonies. Dissenters were persecuted in other Colonies besides Virginia. In North Carolina in 1704 the General Assembly passed a law disenfranchising all Dissenters from any office of trust, honor, or profit. The Battle of Alamance in 1771 was a clash between the Establishment-inspired civil authority on the one hand and the Regulators on the other. The conflict came mostly from the stout opposition of Dissenters to the law taxing the people to support Episcopal preachers and churches. In South Carolina, which had grown up around the City of Charleston, the Baptists protested against similar unjust exactions of the Establishment, but at the same time showed a certain desire to placate the Establishment, of which the State Church took

advantage. Baptists amiably consented to allow the government to pay a stipend to a popular Episcopal rector in Charleston, and the greedy advocates of that faith proceeded to make this concession the basis of an Established Church scheme similar to that in Virginia. Afterwards these pretensions were scotched. Georgia Baptists firmly refused to be taxed by the civil authority to support either the Episcopal or their own churches. In the North the hand of persecution was also engaged. But the irrepressible conflict was waged in Virginia more than in all the other Colonies combined, and the Baptists led the forces of opposition. Therefore it is desirable to know the chief facts about the Virginia developments.

12. Persecution. Persecution, continuing through many years, bound the Baptists together, purged them of dross and vanity, and strengthened and sobered them for the day when they must carry the fight into the camp of their adroit and vain-glorious enemy. That persecution in 1768 headed up into a period of years during which scores of Baptist preachers were imprisoned for preaching the gospel, and every manner of contemptuous outrage perpetrated upon them and their meetings. In June, 1768, John Waller, Lewis Craig, James Childs, and others were seized at a church in Spottsylvania County and thrown into prison on the pretext that they were disturbers of the peace. Among the others who at subsequent periods were thrown into prison were William Webber, Joseph Anthony James Greenwood, Robert Ware, William Lovel,

John Shackleford, David Dinsley, John Burriss, John Young, Edward Herndon, James Goodrich, Bartholemew Cheming, and John Picket. Many others were imprisoned whose names have not been placed on the printed page. But they are known to God. They were heroes of the cross of Christ. This madness of State Church power raged without abatement until about 1775. At that time events were shaping themselves rapidly toward the Revolution and it appears to have dawned upon the minds of some of the Establishment partisans that the persecuted majority must somehow be placated if Virginia was to stand united in the fight for Independence.

13. The Baptists Undaunted. The Baptists were not daunted by the bitter hate and derision of their enemies, nor did the most flagrant acts of persecution cause them to hesitate. At the same time, they did not make the mistake of resenting the acts of their tormentors in their own evil spirit. In the midst of their planning how they might appeal to the General Assembly for relief, they appointed the first and third Saturdays in June, 1774, as days of fasting and prayer for "our poor blind persecutors and the releasement of the brethren." They had enough to embitter them, but were not bitter. James Madison, himself an Episcopalian, but a sincere friend of the Baptists and of religious liberty, wrote in 1774, as follows: "The diabolical, hell-conceived principle of persecution rages among some, and to their eternal infamy be it said the clergy can furnish their quota of imps for such

purposes. There are at this time in the adjacent county not less than five or six well-meaning men in close jail for publishing their religious sentiments, which in the main are very orthodox.”

14. Drawing First Blood. In 1775 the Baptist General Association adopted their first formal appeal to the Virginia General Assembly, praying that the Established Church be abolished.* It was the first of many communications from this body to the Assembly, which were presented during the next quarter of a century, and did not cease until the last vestige of special religious privilege was taken from the Virginia Statutes and adequate positive pronouncements for religious liberty substituted therefor. The Revolution was imminent. The Virginia Baptists in courteous but plain speech let the General Assembly know that they were favorable to any revolution by which they could obtain freedom of religion. Throughout the commonwealth they circulated copies of their petition for the signatures of the people, and these were signed by thousands of citizens. To a separate proposal of the Baptists that their preachers be allowed to preach to army troops, the Assembly gave quick consent, not allowing such preachers, however, to rank with the regular Episcopal chaplains. That consent was given in August, 1775. By the end of another year the General Assembly had received additional light from Baptists and other Dissenters. The much-signed petitions of the General Association and the

*Baptists had begun to work openly for disestablishment in 1774. (Semple, p. 43.)

pressure of other Dissenters, along with the imminent war with the mother country, created the psychological climate which on June 12, 1776, led to the adoption of the Virginia Bill of Rights.

15. Section 16. Because of its influence later on other State Constitutions and upon the National Constitution, Section 16 of the Bill of Rights should be treasured by every friend of religious liberty. Its text is: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force and violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the natural duty of all to practice Christian forbearance, love and charity toward each other." Patrick Henry wrote it and had in it the obnoxious word "tolerance." James Madison revised it, cutting out the word. The General Assembly did not get those principles from their State Church preachers; they got them mainly from Virginia Baptists, who had waxed so strong under persecution that their righteous demands could not be ignored any longer, except at a peril to the Colony which Virginia's great statesmen could not contemplate. The liberty of conscience pronouncement was followed in October of the same year by an Act which relieved Dissenters from the payment of taxes to the Established Church.

16. Another Chapter. This chapter has given a brief outline of the work of Baptists for religious liberty in Virginia. It has claimed primacy for

Baptists in that monumental struggle. It has come to pass that this primacy is being questioned in the interest of alleged superior services rendered by others. The question at stake is of such great importance that it has been determined to devote a second chapter to a somewhat closer examination of the factors which entered into that fight for religious freedom. If Baptists do not deserve to claim first place in that most patriotic movement for religious liberty, they should quit doing so. If they do deserve the first place, they ought to know it beyond a peradventure. It would be unworthy of them to let their distinguished performances in this the greatest of all services a Christian body ever rendered the life of the Republic to be taken away from them by sheer force of unchallenged adverse reiteration.

TEST QUESTIONS ON CHAPTER III.

1. What estimate is given of the value of a knowledge of the forces which brought religious liberty?
2. What is the relation of civil and religious liberty? How did the persecution of Baptists tend to bring civil liberty? Give the record of Baptists in the Revolution.
3. Tell of the activity of Baptist preachers in inciting the people to throw off English rule. What did Richard Furman do? Tell of Daniel Marshall's zeal.
4. Was there religious liberty in the Colonies at first? Tell of penalties of the law in different Colonies for religious infractions.
5. Tell of Roger Williams. Quote authorities which testify to his primacy in establishing separation of Church and State.
6. Tell of Roman Catholic claims of primacy. Give proofs that their claims are not tenable.

7. Where was the great conflict for religious liberty fought out for America? Who led it? Quote what an Episcopal historian says of the Baptist primacy.
8. Why ought Baptists to know the facts about this conflict?
9. What of the lack of prestige of early Baptists? What assets had they for leading the fight?
10. What did God do with Baptists to fit them to lead the conflict?
11. Tell of situation in the other Colonies.
12. When was the period of open persecution in Virginia? Name some of the Baptist ministers imprisoned for preaching the gospel. When did the madness of open persecution begin to abate, and why?
13. Did the Baptists quail before contempt? Tell of the days of fasting and prayer they appointed. What did James Madison say of the persecution?
14. What appeals to the State Legislature did Virginia Baptist General Association adopt in 1775?
15. What is Section 16 of the Virginia Bill of Rights? Where did the Virginia Assembly get its knowledge of these principles?
16. Why is a second chapter to be devoted to this subject?

CHAPTER IV.
THE STRUGGLE FOR RELIGIOUS LIBERTY.

Of Baptists it may be truly said that they entered the conflict in the New World with a clear and consistent record on the subject of soul liberty. Freedom of conscience had ever been one of their fundamental tenets. John Locke, in his essay on Toleration says: "The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." And the great American historian, Bancroft, says: "Freedom of conscience, unlimited freedom of mind was from the first a trophy of Baptists." Vol II, pages 66, 67.

The history of the other denominations shows that, in the Old World, at least, they were not in sympathy with the Baptist doctrine of soul liberty, but in favor of union of Church and State, and using the civil power to compel conformity to the established church. While the Revolution of 1688 marked an epoch in English history, and led to the passage of the Toleration Act in 1689, it did not secure religious liberty to His Majesty's subjects. As Dr. Foote (page 5) says: "The Protestant religion was established as the religion of the State—in England, under the form of prelacy; in Scotland of presbytery."—Charles F. James, D.D.

CHAPTER IV.

THE STRUGGLE FOR RELIGIOUS LIBERTY.

1. **An Honor Worth Claiming.** It is to the credit of various religious bodies that they should covet the honor of having achieved so great a boon for mankind as religious liberty. It is proper that each religious group should be at pains to show what part it had in bringing separation of Church and State in America. A denomination of Christians which contributed substantially to the result is worthy of honor. It is the contention of this chapter and the one preceding that the Baptists did more to bring the result than any other Christian body, and that they were the only religious group which consistently and always and at all costs stood for religious liberty. It is contended that they suffered more, were more hated and persecuted for their consistent opposition, did more to assure the masses of the people, and knew no wavering and turning when their own self-interest was appealed to, and that they never let up on the Establishment till it was utterly extirpated. The writer is a Baptist and is writing principally for Baptists, but hopes to set forth the facts with due regard to others. It is not his desire to claim for the Baptists any credit which belongs to another Christian group, but to set forth the facts for Baptists and for others who are willing to read and to follow

their reading by a conscientious investigation of original sources. If we can win the attention of the student to these original sources, we shall be abundantly satisfied.

2. A Belated Zeal. A zeal to magnify the part which they had in bringing religious liberty in America has been recently manifested for some religious groups by certain writers, which is much beyond the zeal for the principle shown by them when the conflict was actually being waged. In Volume X of the *South in the Building of the Nation*, a work which contains many contributions of value, the article on "Religious Liberty in the South" is by Dr. Thomas Cary Johnson, Professor of Ecclesiastical History in Union Theological Seminary, Richmond, Virginia. The book purports to be non-sectarian and the article to tell the unbiased story of how religious liberty was obtained in Virginia (where the conflict was really decided). Yet this article (pp. 465-482) devotes five large pages to the story of how two worthy Presbyterian ministers in Virginia, about a half century before the war for religious liberty was waged, labored to secure from the Establishment a larger toleration. Then less than one page is accorded to a very mild statement of the part Virginia Baptists had in putting down the Establishment, while the great contest was really transpiring. This is followed by ten pages in which Presbyterians are made to rank not less than seventy-five per cent. and Baptists not more than twenty-five per cent. in the activities which established freedom of religion. The promi-

nence of the publication and the author of the article have led to its being singled out here. The student is asked to look up the article and read it.

3. Public Service of Presbyterians. The Presbyterians comprise not a few of the best people in the land. The writer is privileged to claim as personal friends honored members of the Presbyterian body. It would be a source of much regret if in trying to hold for Baptists that which justly belongs to them, he should unwittingly offend any member of this Christian body, which can point to many great things it has done in America for the general weal, including its furnishing for the nation our present great President. But so distinguished a Christian group must certainly be generous enough to rest upon the honors which it has rightfully won in public service, and not seek to wrest from others that which unbiased history will assuredly bestow upon them. Therefore we cannot but believe that the distinguished writer in the South in the Building of the Nation misrepresents the better spirit of the Presbyterians, when he seeks in favor of his own religious body to put into eclipse so well proven a thing as the Baptist primacy in bringing religious liberty in Virginia and in America. Baptists have done much for the public weal, but not so much that they can afford without protest to allow others to take from them the credit for the greatest single service they or any other religious group ever rendered to society in the Republic. If they did, it would be unworthy of them. Their own children would discredit the worth and heroism of

the noblest deeds of their spiritual sires. Therefore, if we fall somewhat into controversy here, it will be because we are driven to it.

4. Presbyterians once State Church Advocates.

The Presbyterians in early Virginia and other Colonies came chiefly from Scotland and England. In Scotland Presbyterianism was the State Church. Cramp's History, page 308, gives the following excerpt from a letter written in 1645 by the President of the Scotch Parliament to the English Parliament: "The Parliament of this kingdom is persuaded that the piety and wisdom of the honorable houses will never admit toleration of any sects or schisms contrary to our Solemn League and Covenant." The Westminster Confession declared that sectarian advocates "may be lawfully called to account and proceeded against by the censures of the church and by the power of the civil magistrate." Bishop McTyeire (Methodist) in History of Methodism, page 25, says of the times just after Charles I was executed in England: "The House of Commons was now the Government, the Presbyterians were paramount in it, and proceeded to remodel the church on the plan of Westminster Abbey. It was ordered that the Solemn League and Covenant should be taken by all persons above the age of eighteen; and, as this instrument bound all who received it to endeavor to extirpate Episcopal Church government, its enforcement led to the ejection of 1,600 clergymen from their livings. Those who had [while the reins were held by the Episcopalians] pleaded so earnestly for liberty of con-

science, and who had deprecated the interference of the civil powers in matters purely religious, now that they were at the helm, were of another mind." This shows that the Presbyterians had come from an atmosphere of State Church dominance, and had been both upon the upper and nether sides of the millstone, without hitherto having learned to dislike the upper side.

5. Early Acts in the Struggle. In Virginia the Presbyterians found their old compatriots of the Established Church in full possession, with all the special religious prerogatives they could think of safely corralled behind a high fence of legislation, reinforced by the barbed-wire obstruction of contempt and persecution for Dissenters. In these circumstances, in which another religious group enjoyed the pap and prerogative of government patronage, they found it easier to believe in religious freedom, as any other religious group would have done which had held to the fallacious State Church idea. They sought to get what privileges they could under the English Act of Toleration, and in 1774, when the Baptists were beginning to stir Virginia from centre to circumference, agitating for the complete overthrow of the Establishment, Hanover Presbytery sent up an appeal to the Virginia General Assembly objecting to a new Toleration Act which was then before that body, and asking for equal liberties with their fellow subjects, which in the end meant no more than an enlarged toleration. In fact, from their own records it may be shown that Presbyterians did not go beyond a request for religious

toleration until the Virginia State Government was established. C. F. James, in *Struggle for Religious Liberty in Virginia*, names seven Baptist petitions which had, before the Hanover petition, been sent up to the Assembly between 1770 and 1774, in which they were driving toward nothing less than complete religious liberty. Yet the Central Presbyterian of May 16, 1888, is quoted by James as declaring that in the Hanover petition "the Presbyterians anticipated the Baptists in their memorials asking for religious liberty." In a careful survey Dr. James demonstrates that the Hanover petition did not ask for religious liberty at all, but only for that larger measure of toleration which was provided by the original English Act of Toleration, instead of the less measure of liberty intended to be provided by the Toleration Act then before the General Assembly. (See *Struggle for Religious Liberty in Virginia*, pp. 32-47 et alii.)

6. The Stamp Act. Dr. Johnson in the article already referred to says that Patrick Henry secured the adoption of the Stamp Act in 1765 in the Virginia Assembly, "which made the Revolutionary War inevitable, by the aid of the upper counties, Scotch-Irish and Huguenot Dissenters—chiefly Presbyterians." We rejoice in all those Scotch-Irish Presbyterians did at that juncture, but it is misleading not to tell the whole story, which throws quite another light on the incident. The Stamp Act was passed in 1765 by but a single vote. The next day the men who voted for it became alarmed and actually expunged it from the House Journal.

(Howison's History of Virginia, p. 52, and Cathcart, p. 975.) In 1776, eleven years later, Virginia withdrew from English rule on the ground which she had taken by a majority of one in 1765, and from which she shamefully withdrew the next day. What made the great change in Virginia?

7. A Baptist Victory. "In 1774," says Howison, "the Baptists increased on every side. If one preacher was imprisoned, ten arose to take his place; if one congregation was dispersed, a larger assembled on the next opportunity." Semple also testified to the rapid spread of the Baptist faith at this time. Dr. S. L. Morris, Secretary of the Southern Presbyterian Home Mission Board, in his book, *At Our Doors*, page 16, says that in 1789 there were only 20,000 Presbyterians in the whole of the United States. There were, in 1789, 18,830 Baptists in Virginia alone, (Cathcart's Baptist Encyclopedia, p. 1324) with probably 100,000 persons who were of the Baptist opinion. If one-fourth of all the Presbyterians were in Virginia alone, there were almost four times as many Baptists there as Presbyterians. The disparity in numbers was probably not greater than the difference in the principles which actuated, on the one hand that religious body which for generations had accepted the State Church principle, and on the other the body which had everywhere and always at all costs stood for absolute freedom of conscience and for the separation of Church and State. It was because of the marvelous growth and the tenacity of purpose in Virginia of the Baptists, that the Stamp Act prin-

ciple, which had shone for a moment in 1765, and then raced back behind the clouds, came out into a clear sky in 1776, there to shine with splendor and blessing through all future years.

8. Ask that Establishment Be Overthrown. In 1774 the Baptist General Assembly began to make their demands that the Establishment should be uprooted. Presbyterians never made any such demands until after the republican government was established in 1776, when the victory was practically won. On page forty-three of his *History of Virginia Baptists*, Semple says: "So favorable did their prospects appear that, toward the close of the year 1774 they began to entertain serious hopes, not only of obtaining liberty of conscience, but of actually overturning the church establishment, from whence all their oppression had arisen. Petitions for this purpose were accordingly drawn and circulated with great industry. Vast numbers readily, and indeed eagerly, subscribed to them." These petitions, prepared and circulated among the people by Baptists, did not usually pose as Baptist petitions. The Baptists educated the people concerning the situation and made common cause with them. This explains in part why in several books much space is given to certain Presbyterian petitions, while more significant Baptist activities are relegated to a foot-note or altogether ignored. On page eighty-four Semple says that in 1775 the Baptists again openly took counsel together about how to put down the Establishment. The General Association, which some years before had divided into

two sections, held a united meeting in order "to strive together for the abolishing of the hierarchy." Again they drew up petitions to this end for the people to sign, with a view of pressing the legislature with them next year. Their petitions were signed by many thousands. In the meantime, they immediately sent to that body a document, promising Baptist support to the Revolution and asking that their preachers be allowed to serve as chaplains in the army. This last request was granted and then, says Dr. Hawks, the prominent Episcopal writer, "the first step was made toward placing the clergy of all denominations on an equal footing in Virginia."

9. **Living up to Their Principles.** In these actions Baptists were only living up to their fixed principles regarding soul liberty. It is not to blame the Presbyterians to show that their zeal and activity became much modified and conditioned as the time passed. It is to be remembered that their antecedents allowed them to feel more kindly toward special religious prerogative. It would have been more blameworthy of the Baptists had they wavered or temporized, for their bed-rock principles were involved. In early Virginia Presbyterians had more scholarly preachers than the Baptists, but the astute and determined guidance which those early Baptist preachers gave to the popular revolt against religious oppression, had in it a competency which was of more value than scholastic learning and a zeal which was resistless, because it was illumined by the lessons of the imprisonments and insults

they had long borne. More than any other body of men they had the ear and the heart of the masses of the people, on whom the cause of civil freedom depended, and they used their influence with untiring energy, keen watchfulness, and wonderful skill during the entire period of the conflict, without resting or failing for a single day until the last vestige of the Establishment was destroyed.

10. Pede-Baptist Testimony. While there seems to be an effort in certain quarters to put into partial eclipse the great achievement of Baptists in winning religious liberty for America, there is still abundant non-Baptist testimony to their primacy in this work. Dr. Hawks, the distinguished Episcopal church historian, will not be accused of partiality to the Baptists. He says in his *History of the Episcopal Church of Virginia*: "The Baptists were the principal promoters of the work [of putting down the Establishment], and in truth aided more than any other denomination in its accomplishment." Bishop Meade, also an Episcopalian, in *Old Churches and Families of Virginia*, p. 52, says: "The Baptists took the lead in dissent, and were the chief object of persecution by the magistrates, and the most violent and persevering afterward in seeking the downfall of the Establishment." Campbell, in *History of Virginia*, p. 553, says: "The Baptists, having suffered persecution under the Establishment, were of all others the most inimical to it, and the most active in its subversion." The author of *American State Papers*, who is open to the suspicion of wishing to minimize the part of the

Baptists in bringing religious liberty, seems to repent on page 195, to the extent of giving them this testimony in a foot-note: "No church in history, perhaps, has done more for religious liberty than the Baptists; no church has so long and so logically upheld the principles of individual freedom in all religious concerns." Howison in *History of Virginia*, Vol. II, page 170, says: "The influence of the Baptists was strong among the common people, and was beginning to be felt in high places. In two points they were distinguished. First, their love for freedom. . . . Secondly, in their hatred of the church Establishment. They hated not its ministers, but its principles." Dr. Leonard Baker, who was known in his later years as the nestor of Congregationalism, writes thus of the Baptists in his *New England Theocracy*: "It has been claimed for these churches that from the age of the Reformation onward they have always been foremost and always consistent in maintaining the doctrine of religious liberty. Let me not be understood as calling in question their right to so great an honor." William H. Cobb, of Boston, in *Meaning of Christian Unity*, p. 136: "Jefferson testified that he derived his practical conceptions of civil liberty from the actual working of the doctrine of equal rights in a little Baptist Church in Virginia." Not one of these Writers is a Baptist.

11. In 1776. The Establishment was not put down in a year. It seemed to have many lives. Discomfited at one point it fell back on the next line of defence. It fought at many points between 1776

and 1785, and did not really stop till 1800. Statutes bolstering it honey-combed the Virginia code of laws, and the Establishment strenuously opposed every new move that increased the distance between it and the government pap. The first general defeat of the Establishment was in 1776. Jefferson, who had left Congress to join James Madison and George Mason in leading the Virginia Dissenters in shaking off of the backs of the people the incubus of the Virginia hierarchy, described the 1776 conflict as "the severest in which he ever engaged." Piles of petitions before the Assembly, sought relief from the Establishment. Jefferson says of the result: "After desperate contests in the House committee almost daily from the eleventh of October to the fifth of December, a bill was brought in repealing the laws which restrained freedom of religious opinion in worship, exempting Dissenters from all levies, taxes, and impositions whatever for the support of the Established Church." It was a great victory; but the Establishment still had strength to make a lot of trouble, before it was finally put down.

12. The Assessment. The apple of the eye of the Establishment was the assessment. It was officially "killed" in the last paragraph, but the executioners had to promise not to bury the deceased at once, and there is always danger such a decedent may come to life. "In the bill passed," writes Jefferson in Vol. I, page 32, of his Works, "was inserted an express reservation whether a general assessment should not be established by law

on every one to support the pastor of his choice; or whether all should be left to voluntary contribution.' In 1779 the Establishment was to see this hopeful substitute also slaughtered. Not even then was the Establishment sure it must part forever from its well beloved assessment. In 1784, with such friends as it could marshal, it was clamoring at the doors of the legislative halls in petitions which descanted in solemn and decorous terms upon the desirability of a general assessment, each man for his favored church. In 1785 the last reincarnation of the Establishment's good friend was finally laid to rest. The mourners were select but few.

13. Baptists and Presbyterians. Baptists and Presbyterians were practically all of the Dissenters in Virginia at this time. Both had fought the assessment which they had to pay to the Establishment. How did each behave when confronted by the touchstone of the general assessment? For the Baptists it is sufficient to say that which is abundantly proven elsewhere, that to a man, layman and preacher, they fought this insidious proposition as they did all others which meant the sacrifice of complete religious liberty. Thomas Jefferson, in his Works, in the next sentence to that quoted above, says: "This question of the general assessment, debated at every session from 1776 to 1779, (some of the dissenting allies, having now secured their particular object, going over to the advocates of a general assessment) we could only obtain a suspension from session to session until 1779, when the question against a general assessment was finally

carried, and the establishment of the Anglican Church put down." Who were those "dissenting allies?" Certainly no one has ever accused them of being Baptists. An article in *Christian Review* of January, 1860, by E. G. Robinson, D. D., is quoted by James in *Struggle for Religious Liberty in Virginia*, as follows: "Among these petitioners, [before Virginia Assembly, 1776] the most active were undoubtedly the Presbyterians and the Baptists. The former argued their petitions on various grounds, and indeed sought for different degrees of religious freedom, while the latter were undeviating and uncompromising in their demands for a total exemption from every kind of legal restraint or interference in matters of religion. For this they were misrepresented and maligned, and treated with every sort of indignity and persecution." It was the Presbyterians whose ardor cooled at this juncture. Corroborative proof was to follow.

14. A Ridiculous Spectacle. The love of money has often made men ridiculous. The divisions of the Presbyterians over the assessment was a thing to make the profane laugh, but even the children of light might be pardoned for smiling at the performances of the Established Church people when they faced the dire prospect of parting forever from their adored assessment. When the contest began there were on one side gentlemen whose raiment was broadcloth and fine linen and whose manner of living included servants in livery, large estates, and gay social functions. On the other was a people disadvantaged socially, politically, and

financially. They not seldom lived in cabins on rented land; they wore buckskin clothes. The gentlemen of broadcloth affected to despise them, the ignorant, "impossible" Baptists. But 1775 has ripened into 1784. The assessment is in dire straits, and these plain people are in a great majority and have the votes. Behold the favored and tender sons of the Establishment with petitions in their hands threading the wilderness paths on the hunt for the cabin of the hitherto despised settler, their boots muddy and their garments stained with bruised weeds and covered with grass seed. They are come to implore the settler to sign a petition to help them hold on to the sweet assessment.

15. In 1785. The last crucial date for the Establishment was in 1785. The Presbyterians divided on the issue of the general assessment. It did not appeal to many of the laymen, but nearly all the ministers developed a strong liking for the proposition. The Episcopalians beheld this and took comfort at the thought of new allies, but they were to be disappointed in the event. In 1784 (See James' *Struggle for Religious Liberty in Virginia*, 126.) the Presbyterian clergy went over in a body in favor of a general assessment and sent up a memorial to that effect to the General Assembly. James Madison, in April, 1785, wrote a letter to James Monroe, which appears in *Rives' Life and Times of Madison*, I, 630, and which is quoted in *James' Struggle for Religious Liberty in Virginia*, 130. In the letter he said: "The Episcopalians are generally for the assessment, though I think

the zeal of some of them has cooled. The laity of the other sects are generally unanimous on the other side. So are all the clergy, except the Presbyterians, who seem as ready to set up an Establishment which is to take them in as they were to pull down that which shuts them out. I do not know a more shameful contrast than might be found between their memorial on the latter and former occasions." Happily Hanover Presbytery was not willing to stand in this position. The laymen must have taken the preachers in hand. In May, 1785, Hanover Presbytery declared: "The opinion of Presbytery was taken—whether they do approve of any kind of an assessment by the General Assembly for the support of religion. Presbytery are unanimously against such a measure." (Foote's Sketches of Virginia, 341.) The tardy Presbyterian preachers again joined their Baptist brethren in the good work. When the State Assembly met there was a flood of petitions against the general assessment and it was at last put down. At the same session Jefferson's famous bill establishing religious freedom, which he prepared after repeated conferences with the Baptists, (Howell, Early Baptists of Virginia, 167) was passed.

16. An Illuminating Incident. An incident happened in 1784 which shows that Presbyterians at that time did not have the settled convictions of the Baptists about the separation of Church and State. On June 1, 1784, the trustees of Hampden-Sidney College petitioned the State Legislature to give them 400 acres of land in the neighborhood of the

college. This the Assembly granted on June 10th. It is to be remembered that the early Virginia Presbyterians had come from an atmosphere surcharged with religious privilege and had not yet fully learned the better way.

17. The First Amendment. After the contest was won in Virginia, and the Constitution of the United States was adopted, the lynx-eyed Virginia Baptists scrutinized that document to see if it properly safeguarded religious liberty. They decided that it did not. They held a consultation with their friend, James Madison, after which, on August 8, 1789, their General Committee addressed a communication on the subject to President George Washington. This communication and Washington's courteous and encouraging reply may be found in many historical volumes. In the reply Washington said of the Baptists that they "have been throughout America uniformly and almost unanimously the firm friends of civil liberty and the persevering promoters of our glorious Revolution." The outcome of the correspondence was that a month later James Madison, with the approval of Washington, introduced in the National House of Representatives the First Amendment to the Constitution, to safeguard religious liberty and a free and untrammelled press. The Virginia Baptists were the only Christian body which moved for the First Amendment, and they deserve the everlasting gratitude of every Christian body in America, except the Roman Hierarchy.

18. A Great Service. Had not the Amendment

been adopted, Massachusetts, from the first disposed to a State Church, and persecuting bitterly both Roger Williams and the young State of Rhode Island, might today be under the thralldom of an established religion. So might any other State in which one religious body could get civil control. Without this Amendment, a dozen or more American States would probably be openly and avowedly controlled by Roman Catholics. Of the First Amendment Cathcart says: "The grandest feature of the Constitution is the first clause of the First Amendment. The Baptists have justly claimed that the credit for this Amendment belongs chiefly to them." The Massachusetts ruling class as bitterly detested religious liberty in those days as did the same class in Virginia. The masses of the people nowhere found their voice at this critical juncture, except through Virginia Baptists. God gave them a voice and two powerful friends—Washington and Madison. That which the people wanted but which had been everywhere spoken against, was performed by those two great statesmen, and to America was secured the priceless boon of religious liberty. Some writers are today anxious to claim for other religious bodies the credit of bringing religious liberty. One almost despairs of the public ever learning the truth about a controverted question of history so long as there are men living whose predilections tend to warp vision.

19. Episcopal Claims. Dr. Randolph Harrison McKim, Episcopal clergyman at Washington, D. C., and President of the House of Clerical and Lay

Deputies, in an article on "Established Church in Virginia" in the *South in the Building of the Nation*, Vol. X, pages 437-452, declares that "we may fairly trace in the histories of the vestries the origin, not only of that religious liberty which afterwards developed itself in Virginia, but also of the early and determined stand taken by the Episcopalians in Virginia, on behalf of civil liberty." Again Dr. McKim says: "These churchmen of the thirteen colonies, in common with their Protestant brethren of other names, had felt the impulse of the Reformation toward personal liberty in Church and State. Only, the English church was looked to as the great bulwark of the Protestant cause, and this, perhaps, naturally intensified their feelings as the sons and heirs of liberty." This seems to mean that the English Church in England, where it still "tolerates" the non-conformists, and by governmental aid enjoys rights it does its best to keep them from having, is more zealous for religious liberty than other evangelical bodies are. It seems to mean that in Virginia and other Colonies, where the early Episcopal body for more than a century used to the full its power of special prerogatives from the State to discourage, crowd out, and persecute persons of other faiths than its own, this Established Church group had a more intense desire for religious liberty than others. In this article, which has unfortunately been accorded a place in these volumes, the purpose of which is to represent fairly and dispassionately the facts concerning the life of the South, the able Dr. McKim magnifies at length the service which George Mason,

Patrick Henry, George Washington, and other distinguished Americans of that day who were members of the Episcopal church, rendered to the cause of religious liberty, and in his admiration of their good work forgets to mention that the Establishment as a body was bitterly opposed to religious liberty and fought with every weapon it could command and by every means available its every step of progress.

20. The Facts Refute the Claims. We welcome Dr. McKim and other Episcopalians to that group of Americans who take pride in the separation of Church and State in this country. It is to their credit that they should desire to claim an honorable part and even a monopoly in bringing about in America so great a boon to mankind. But it is desirable for all parties that no one should claim for his religious group more than the facts justify. Baptists take pleasure in all that the Episcopalian brethren do to bring the Kingdom of God among men, but cannot forget the indisputable facts of the imprisonments and the flagellations and contemptuous persecutions which their spiritual forefathers received at the instigation and with the participation of both Episcopal vestrymen and clergymen in Colonial Virginia and in the Carolinas and Georgia. Nor can any student of history dispute the record of the industrious, determined, and sometimes bitter opposition of the Establishment to every act of the legislature of Virginia that looked toward or even squinted at a larger measure of religious rights to others than Episcopalians. "The sons of the

Church'' of whom Dr. McKim speaks above, deserve all the honor Episcopalians or others can give them. They were patriots and statesmen and they worked for religious liberty against the dominant spirit of their own church, because in the atmosphere of liberty created by a strong and growing Baptist constituency in America they were given to see that the State Church had no place. It is well to know that their advocacy of religious liberty is now celebrated by Episcopalians, for it shows that they have today a more wholesome attitude toward soul freedom, which was consistently and ably supported from the beginning by Baptists in opposition to odds created chiefly by the Episcopacy. This position of Episcopalians is as far as the east is from the west from that which they held and by every means defended until Episcopalianism was forever routed out of its place as a State Church in America.

21. Honor where Honor is Due. Baptists and Presbyterians under God brought in America the blessing of religious liberty. It is an accomplishment great enough to share. The treatment in this volume is too brief to claim to be with even approximate adequacy a history of the struggle. It does, however, claim to treat fairly and honestly the most significant facts in that struggle. It has been painful to discount claims made by a Presbyterian writer for the primacy of his religious group, a group so justly distinguished in many ways for high service to the commonwealth. But when such a writer purports to speak dispassionately, not only for his own body but for Baptists, and then blithely

proceeds to shove the Baptists from the stage out into the wings and to put his own group well up in the front center of the stage under the bright lights, where history proves that it does not belong in the Virginia struggle, Baptists have no alternative other than to set forth the facts, both as they relate to themselves and to other religious bodies. We rejoice greatly in all that others did and do for religious liberty. But, in the long persecution suffered by Baptists; in the mockings and sneers and indignities heaped upon them by the haughty State Church group, from Massachusetts to Georgia, and particularly in Virginia; and in the patient humility but undeterred pertinacity and resoluteness with which they endured it all and went about the stupendous task of correcting it, Baptists have won a certain idealistic right to claim supremacy in that great struggle. This primacy in devotion and suffering the facts of history abundantly prove to have been equalled by their supremacy in bringing concrete results in the laws of the land.

22. A Challenge to Baptists. When the fight for religious liberty began, Baptists were despised. When it was in progress, their consistency and their willingness to suffer for conscience' sake, drew many new members to their ranks. Not a few of their persecutors became converts and themselves endured persecution. They began to grow with great rapidity. From that day to this they have been the most numerous body in the South; in Virginia and the five older States next south and southwest they equal all other religious bodies combined. That growth

had its cause not in the favor and plaudits of men, but in persecution endured and in a faithful spirit which despised the shame, if only they might please Jesus. Baptists of today, honored and wealthy and popular and strong in the goods which the world seeks, are in danger of forgetting whence they came. Either we must respond to the challenge of the spiritual heroism of those pioneer Baptists, who led in the conflict which brought to America the immeasurable blessings of religious liberty, or prove ourselves unworthy of the success which God has given us. If we are to bless the coming generation with the same extent of service with which our sires by their faithfulness blessed ours, we shall do well to apply to ourselves and our children the moral tonic of a study and understanding of who these sires were and what they did. In their tutelage we, in this day of amiable acquiescence can not but learn that it is better to be pleasers of God than pleasers of men.

TEST QUESTIONS ON CHAPTER IV.

1. Is it proper for a religious body to desire due credit for worthy deeds done? What is the contention of this chapter?
2. Tell of the claims made in a recent publication concerning the Presbyterian participancy in the Virginia conflict for liberty.
3. Tell of the worth of Presbyterians and their services to society. Can Baptists afford to allow credit for the greatest single service they ever rendered the country to be taken from them?
4. What was the relation of Presbyterians to the State Church in Scotland? What in England after Charles I?

5. What did the Presbyterians find in Virginia? What petition did the Hanover Presbytery send up in 1774? How many Baptist petitions had been sent up before then? Did the Hanover petition ask for religious liberty?
6. What is claimed for the Presbyterians in connection with the Stamp Act in 1765? Tell the story of how this Act was passed and rescinded.
7. Quote Howison concerning Baptist growth in 1774. Give comparative number of Baptists and Presbyterians in 1789. What of the difference of principles which actuated the two groups? What happened to the Stamp Act principle in 1776?
8. When did the Baptists first ask outright that the Establishment be overthrown? Did any other religious group join them then in their request? Did the petitions circulated by Baptists usually bear their name? Why not? What does Dr. Hawks say was the first step taken toward placing preachers of different bodies on an equal footing?
9. Tell how Baptists were only living up to their principles in these activities. What was their relation to the masses of the people?
10. Give some prominent non-Baptist testimony to the Baptist primacy in this conflict.
11. Tell of the first general defeat of the Establishment in 1776.
12. Show how the Establishment made itself ridiculous in trying to hold on to the assessment. Tell of the fondness of the Establishment for the assessment. What special reservation was inserted in the bill of 1776?
13. Tell how Baptists were left alone as a Christian body to fight the general assessment. Quote Dr. Robinson on the consistency of the Baptists at that time.
14. Show to what ridiculous extremes the Establishment went to try to keep the assessment.
15. Tell of the last effort of the Episcopalians to save the assessment in 1785. Quote James Madison on the "line up" at this time. Tell of Hanover Presbytery's joining again in opposition to the general assessment.

16. Tell of 400 acres of land asked from the State by and given to the Presbyterians.
17. Tell of the Baptists and the First Amendment to the Constitution. Did any other Christian body move for this amendment?
18. Show what the First Amendment secures America from. Who were the only voice of the people at that time?
19. Give some recent claims of a prominent Episcopal writer. Show the fallacy of his claims concerning Washington, Patrick Henry, and George Mason.
20. What indisputable facts of history discredit the statements of Dr. McKim?
21. Tell why Baptists should set forth the facts of that monumental conflict. What do both sentiment and the facts prove?
22. How is this victory a challenge to Baptists? Compare the contempt in which they were held in 1770 with the honor and wealth which are theirs today. What subtle danger does the great change expose them to? Can we perform a more noble service now with our strength and the public acclaim than our spiritual fathers did when they were of all men most despised and contemptuously treated?

With increase of numbers, especially in the populous centers, came a desire among Baptists for improvement in ministerial qualifications, pastoral compensation, and enlarged ideas of missionary operation. The advocacy of such views aroused opposition which manifested itself in a general anti-missionary spirit which did much to impede the progress of the Baptists in the South. If human agency was objectionable in the equipment of the sacred ministry, it was equally so in the creation of means for disseminating the sacred gospel. Hence, Sunday-schools, Bible societies, and Mission Boards were ranked in the same objectionable category with ministerial education. It was at this point that the fiercest struggle began on the part of the Baptists of the South, and it may be said that it has been continued to the present time. As local missionaries the Baptists have never been surpassed by any other people in the South. Their ministry has been the most active and self-sacrificing in giving the gospel to the destitute regions; but if the effort was made by the most progressive to urge the claims of the remoter portions of the world, firm opposition would ensue. Planting themselves steadfastly in this position, those of more restricted views waged a steady and relentless war throughout the States of the South against foreign missions. —B. F. Riley in History of Baptists in Southern States.

CHAPTER V.

MISSIONARY BEGINNINGS.

1. Early Preachers Were Missionary. The principle of missions may be defined as a passion for lost souls manifesting itself by seeking to win them to salvation through the gospel. Whatever there is more than this in our present definition of missions is a matter of education rather than principle. It is not our desire to idealize the early Baptist preachers beyond their due, but rather to estimate them fairly in the light of all of the facts and of the conditions and limitations which surrounded them. Considering these, it can be demonstrated that the fire of missionary zeal burned in the hearts of these early preachers to a degree equalled by few and certainly not until this day surpassed by their descendants.

2. They Put First Things First. Their first missionary effort was necessarily to create a constituency, and in this they engaged with matchless zeal. Apostles of soul liberty, they and the people saw and knew little of co-operative religious effort, except such as their enemies used for their undoing. Their jealousy for liberty made them suspicious of large co-operative bodies, lest these should become centralized and oppressive. There did not exist an educational propaganda sufficient to teach them about the world field. They did not know fully the needs of their own land, but their holy passion sent them forth.

3. The Spiritual Grandeur of Their Work. Time was to come when their definition of missions would grow till, like the Commission in Matthew and Acts, it would in its extent embrace the whole world. But, surrounded as they were by a new country to be taken for Christ, knowing as they did little about the heathen world and with few opportunities to learn, without organization for work either at home or abroad, it was not surprising that the holy missionary zeal of the early preachers turned its whole force toward individual efforts to carry the gospel to the outlying wilderness of the new country. Before we criticise we need to consider that their Baptist definition of missions had not yet become as comprehensive as the Great Commission. That utterance contemplates teaching and intensive development as well as extensive outreach, but until this day our Baptist eyes have been much holden from perceiving this fact and its stupendous implications as to the missionary enterprise. Their evangelistic program was limited in outreach as compared with that of today, but it suffered nothing by comparison in devotion, labor, sacrifice, and willingness to endure hardship that the lost might be saved. It is a cardinal mistake to view lightly as compared with our day the spiritual bigness of these men and their task. To do so bespeaks ignorance or lack of ability rightly to estimate spiritual values.

4. An Unsurpassed Evangelism. The Baptist preachers of the early days had a devotion to winning the lost and a success in this holy effort probably not surpassed since the days of the Apostles.

Without pay, at the price of repeated persecutions, of hard labor, and of the sacrifice of their own interests and comfort, they carried the gospel to the outposts of civilization and in the older settlements maintained it with unabated devotion and remarkable success. Their devotion seemed to be without bounds. The examples given in Chapter II did not more than touch the hem of the garment of the recorded illustrations of their saintly zeal, and there is reason to believe that both the printed record and oral tradition combined scarcely more than suggest the great number of Baptist preachers whose desire to lead men to Christ was intense and whose labors developed Baptists in the South from a handful in 1770 to 467,000 in 1850, a number larger than that of any other religious body. Episcopalians had the State Church, Methodists nestled under their sheltering wing, Presbyterians had the advantages of scholarship. These Baptist preachers, more or less discountenanced and disliked by all other Christian groups, had only the open Book and a passion for souls and soul liberty. Their winning of the South for soul liberty and the Baptist faith is one of the most thrilling chapters in the history of missionary achievement. To churches, Associations, and other agencies due credit will be given, but to those early preachers, unlearned but not ignorant, unloved by the powers that were, but honored of God and of a great body of spiritual children—to these men, too nearly forgotten and too little appreciated in these more favored days of education and co-operative Kingdom effort,

is due more credit for the missionary passion and effort which has won the South to Christ than is probably due to all other agencies.

5. Etheridge, Walker, Watkins, and Marshall. Even in the inadequate published records inspiring examples of this pioneer missionary zeal are so plentiful that it is almost impossible to choose between them. There was Thomas Etheridge of North Carolina, who began preaching in Chowan Association in 1782 and of whom the record of that body in 1810 says: "His soul was so much in the spirit of preaching that often, leaving his family and all behind, he would start right off for six or seven weeks together, preaching often three times a day. He was frequently attacked in the pulpit and once his life was nearly endangered under the hands of the old-church men. From these he underwent great and severe trials. In Princess Anne County, Virginia, he was attacked by a mob, who threatened to pull him down from the trunk of a tree he was using as a pulpit and beat him for the offense of being a Baptist preacher." There was Jeremiah Walker of Virginia, of whom it was said: "He was almost incessantly engaged in preaching the gospel. In a few years, aided principally by young preachers of his own training, he planted between twenty and thirty churches south of the James River. In these a number of gifted characters afterwards became preachers, all directly or indirectly through his efforts." There was Benjamin Watkins of Virginia, of whom it was written by Taylor: "It was his ambition to occupy the most destitute portions of the

Lord's vineyard. He annually performed tours through five counties. His yearly visits were anticipated with unfeigned joy." There was Daniel Marshall, who founded the first Baptist church in Georgia, and of whom Dr. Newman says: "He was instant in season and out of season. At musters or races, in the open fields, at the market-place, in the army or in the home, he was always ready to proclaim salvation through a crucified Redeemer, and multitudes heard and heeded his words." Of the work of such men in Georgia the elder P. H. Mell wrote: "They revolutionized religious opinions over all the regions in which they operated, brought multitudes to Christ, and planted vigorous churches in every neighborhood in the State affording sufficient population, and laid broad and deep the foundations of Georgia as a Baptist State." The same testimony would apply with equal force to nearly every State in the South.

6. The Churches and Missions. Next to the preachers the churches became active in missionary work. Churches formed and nourished by such preachers could not be indifferent to sending the gospel to others. Two notable examples of missionary spirit in the early churches were the Old First Church of Charleston, South Carolina, and Sandy Creek Church in North Carolina. Early in the eighteenth century the Charleston church began to establish other churches in South and North Carolina, and in 1755 it led the Charleston Association to the first formal missionary work by an Association in the South, and the first in America, except a

similar move by the Philadelphia Association in the same year. The missionaries sent over by the English Society for the Propagation of the Gospel in Foreign Parts, reported back, "Everywhere we go the Baptists are before us."

✓ **7. Sandy Creek.** A. L. Vail in *The Morning Hour* of American Baptist Missions says that the most remarkable early American Baptist church in its missionary operations was Sandy Creek Church in North Carolina. Its almost incredible expansion gathered around the stalwart Shubal Stearns, with whom Daniel Marshall was closely associated. Preachers multiplied in Sandy Creek who spread the glad tidings near and far, but all radiated from the church and gathered their converts to it. The church in seventeen years spread her branches south as far as Georgia, eastward to the sea, and northward to the Potomac. In seventeen years it became the mother, grandmother, and great-grandmother of forty-two churches, from which sprang one hundred and twenty-five ministers.

8. The Association. The first purpose of the early Baptist Associations was not missions, but union and fellowship. The Charleston at its organization in 1751 declared its object to be the promotion of the Redeemer's Kingdom by the maintenance of love and fellowship and by consultations for the peace and welfare of the churches. Sandy Creek Association, formed in 1758 at the instance of the Sandy Creek Church, was with the purpose of furthering the designs of that mother church and its children, and these were both fellowship and evan-

gelization. These were the two oldest Associations in the South, and may be taken as typical of the purposes of these earliest Baptist co-operative bodies, except that the idea of fellowship and consultation in these two budded into service and missions more rapidly than they did in most of the Associations which were formed during the last half of the eighteenth and the early years of the nineteenth centuries.

9. First Committal to Co-operative Missions.

Great and almost inconceivable as the evangelistic missionary service of the pioneer preachers had been in the South, until now there was very little evidence that they were supported by others in their wilderness gospel tours. Even when their churches had released them for these tours, it had been perhaps more because the preacher was serving the church mostly at his own charges, than because they wished to support him when they let him go. But many of the churches unquestionably did enter heartily into the spirit of this service, and thus a beginning was made for their support later of missionaries on the field. The old Charleston Association led the way in 1755 in a committal of its body to the support of missions. "Taking into consideration the destitute condition of many places in the interior settlements of this and the neighboring provinces," writes Wood Furman in his book, *Charleston Association*, "the body recommended to the churches to make contributions for the support of a missionary to itinerate in those parts."

This was done. Rev. John Gano was secured and his work was crowned with large success.

10. A Far-Reaching Resolution. Simple as was the wording of the Charleston resolution, it not only started the first co-operative missionary effort by a Baptist body in the South, but had in it the seeds of our whole Southern Baptist method of missionary organization today, as distinguished from the method which has long been in vogue among the Baptists of the North. Just why they did it there is not space to conjecture, but the Northern brethren formed Mission Societies distinct from the Associations and others than Baptists were eligible to membership. The Southern idea, started by the Charleston Association, was that missions was the work of the churches and must be directed by them, and that the Association as their co-operative vehicle was the proper agency through which their effort should head up and be administered. This same principle, expanded one or two steps further to meet the needs of the larger participation of our whole body, is that which underlies, conditions, and directs our entire Southern Baptist missionary program today.

11. Long Years of Germination. The example of organized missionary effort thus given, was not rapidly followed by other Associations. In fact relatively few Associations were formed until about fifty years later. When they were organized, the ideas of fellowship and internal welfare were all most of them had in mind. This idea embraced much preaching. Sometimes as many as six sermons would be delivered by different ministers in the course of a

single day. Usually these were distinctly evangelistic, sometimes they were doctrinal, and church order engaged much attention. It may be said of nearly all the early Associations that they were missionary in the limited sense of being evangelistic. About the close of the second decade of the nineteenth century, the idea of co-operative, money-supported missions began to press itself with force upon the Associations in the South.

12. Before the Warfare. During this period there were some beginnings in co-operative missions among Baptists in Virginia, North Carolina, South Carolina, Georgia, Kentucky, and Tennessee. In 1806 Goshen Association, Virginia, expressed its approbation of mission work among the Indians, "provided any practicable plan could be invented." In 1809 Chowan Association, North Carolina, initiated a "Committee of Correspondence" between Associations in the State, which the Chowan minute of 1811 says became missionary in purpose. In 1815 Sandy Creek Association sent two messengers and two dollars to this General Committee meeting, and in 1818 this Association adopted a resolution recommending that the churches support Foreign and Domestic Missions. In South Carolina the mission banner raised by the Charleston Association was never taken down, nor was there any noisy conflict waged around it, though perhaps intensive missions in the guise of ministerial education received more attention up until the formation of the Triennial Convention than evangelistic missions received. Some mission work was done among the

Catawba Indians near the line between South and North Carolina. The Savannah River Association, now of South Carolina but then composed of Georgia and South Carolina churches near Savannah, in 1813 sent out to the churches a communication calling on them to support Home and Foreign Missions. A month later the Savannah Baptist Society for Foreign Missions issued a circular letter and the Georgia Association in 1814 approved it and pledged itself to support Foreign Mission work. As early as 1801 the Georgia Association had shown interest in Indian missions, but had not actually entered upon the work.

13. Kentucky and Tennessee. Early Baptists in Kentucky and Tennessee had similar experiences in missionary beginnings, with the difference that the denomination developed more rapidly in Kentucky in the earliest days and played the helpful part of big brother to the beginners in Tennessee. In both States individual missionary evangelism prospered wonderfully. In both this was followed by co-operative effort through the Associations and in both there was to break out about 1816 probably the most violent and sustained anti-mission agitation which was experienced by any of the States, except perhaps Alabama. In 1813 Elkhorn Association, Kentucky, appropriated about \$65 to send Revs. John and James Sutton to do mission work in Tennessee. About twelve years before that date the Association had sent a missionary to labor among the Indians in the West. Long Run, Tate's Creek, and South Kentucky Associations each had its mis-

sionaries working in territory beyond its own borders. Dr. D. Dowden in Jubilee Volume of Kentucky Baptists declares that "the early Baptists of Kentucky were missionary to the core," and Dr. J. H. Spencer declares that "an anti-missionary Baptist was unknown in Kentucky previous to 1815." Of Tennessee Riley says: "The Baptist churches of that State were among the first warmly to espouse the cause of missions in foreign parts, but this was followed by a most violent reaction."

14. Day of Organization to Dawn. It will be observed that up until now the Baptist on-going in the South in its impact on society had not only been democratic, but prevailingly individualistic. Our fathers loved liberty so well that they honestly feared organization. Not a few fought against the organization of Associations. Many of them fought co-operative missions in an honest and serious fear that it meant centralization. We of today have learned through co-operation to work together without centralization or a religious aristocracy. But if we are wise we will love democracy as much as they did, and if we are modest we will respect their fears. Those very fears have done an unmeasured amount to save us from the evils which they thought threatened Zion. The pre-organization day was getting ready to make its great grapple with the day of organization and co-operation. It was to precipitate a fight to the finish. But that battle of giants will require a chapter of its own.

TEST QUESTIONS ON CHAPTER V.

1. Give a definition of the principle of missions. Were the early Baptist preachers missionary in spirit?
2. What turn did this missionary spirit take?
3. Tell of their environment and lack of knowledge of needs farther away. Does our present definition of missions adequately represent the Great Commission?
4. What of their evangelism? How did they prove their zeal? What caused the great Baptist growth between 1770 and 1850? Give comparative advantages of Baptists and other early Christian bodies.
5. Give instances of the holy zeal of the pioneer Baptist preachers. What did the elder P. H. Mell say of them?
6. Describe how the preachers led the churches into an interest in missions. When was the first missionary work undertaken by an Association? What did the workers of an English Mission Society say of the Baptists in Carolina?
7. Tell of the missionary work of Sandy Creek Church.
8. What was the prime organizing force in the early Associations? Did this tend toward missions?
9. To what extent were the early preachers supported by their churches on their missionary tours? What effect did the mission work of the preachers have on the churches? Tell of the Charleston Association's recommendation about missions in 1755.
10. Tell of the wonderful indirect result of the Charleston resolution. Show the difference of the early integrating principles of Southern and Northern Baptists for mission service.
11. Did the idea of co-operative mission work spread rapidly in the Associations? Describe the meeting of an early Association.
12. Tell of movements toward mission work in various Associations in the first two decades of the nineteenth century.
13. Tell of the early missionary enthusiasm in Kentucky and Tennessee.

14. What relation had the missionary to the coming of co-operative organizations? Did these come without opposition?

I have never been one, and God forbid I should be one, to disparage our Baptist fathers. It is a species of Pharisaism that thanks God for our superiority to the saints who have gone to glory, and which tells with complacency how much greater our achievements have been than theirs. We can rightly thank God for the grace given unto us, whereby we have been able to do what we have done, and we confess not only our own short comings, but those of our fathers. When Daniel made his great confession in that beautiful prayer of his, he said: "We and our fathers have sinned." Only after we have confessed our own sins may we confess the sins of our fathers. It is a more wholesome exercise of mind and heart to consider the nobleness of the sainted dead, and how we can most faithfully carry out the trust they have committed to us under God.

Let us not harshly blame our fathers because no missionaries went out from among them to the heathen. Looking over the world they saw no land unpolluted by the persecution of their brethren, no river unstained by their martyrs' blood; they remembered that through the centuries it had required their utmost exertions to keep their own people supplied with preaching, as they trembled in the catacombs of Rome, or lay in the forest among wild beasts, kinder than their fellowmen; when crossing the ocean to a land where freedom reigned in the boastful words of its people, they found to their sorrow no freedom for them. Those who claimed freedom for themselves drove Baptists, maimed, beaten, and bleeding, into the wilderness. Think you a government which imprisoned John Bunyan in Bedford jail, which whipped Obadiah Holmes on Boston Commons, and incarcerated James Ireland in Culpepper, Va., would have allowed Baptists to organize to send the gospel to the heathen? Let us remember there was less than a century from the cessation of persecution, so that Baptist missionary organizations became possible, till Cary arose. When I think of all that Baptists have suffered, I do not wonder that when for the first time in seventeen hundred years the woman in the wilderness found a resting place for her weary feet, and gathering her true-hearted sons about her with none to molest or make them afraid, she was content simply to rest, "the world forgetting, by the world forgotten."—T. T. Eaton, D.D., before Southern Baptist Convention, 1893.

CHAPTER VI.

THE CONFLICT OF MISSIONS AND ANTI-MISSIONS.

1. **An Instructive Story.** The story of the warfare of missions and anti-missions among Baptists is a human document of intensely fascinating interest. Throughout it has been a conflict of sure-enough people, not of the artificial people who trouble first the brain of the novelist and next that of his reader. It has been a fight between good people, the Lord's people. Earnest exponents of missions may look askance at some of the anti-mission champions. The sensitive may even feel hurt at the lurid statements of some of the spokesmen for religious do-nothingism. But one's sense of humor should save him. However well we may be satisfied that the often shrewd anti-mission protagonist is dishonest or wilfully ignorant, we should remember that the people who follow him are neither dishonest nor wilfully ignorant, nor is he always so. They are good people, but ignorant about the things of the Kingdom. They are not necessarily ignorant about other things, but disobedient to the Scripture which requires us to be simple concerning the things of the flesh and wise concerning the things of the Spirit. They are not more ignorant about the things of the Kingdom than many of us would be if we had not enjoyed better opportunities.

2. The Most Serious Fact about Anti-Missions.

The most serious fact about the work of the anti-mission guerrillas of today is not that they should speak things which are untrue in order to prejudice untaught Baptists. The serious point is that we, who believe in missions and who to some extent support missions, have not caught a vision of the obligation which rests upon us so to instruct our untaught brother that he shall not stumble in the way when some one presents to him a preachment which is at once in consonance with prejudice and covetousness and against the doctrine of co-operative missionary endeavor. This failure shows an anti-missionary spirit among the supporters of missions, who have had opportunities to know which Hardshell brethren have not had. If we so leave the bars of missionary safety down as to invite any stray opponent of progress to come in and trample down the tender crop, what right have we to expect that some wayward champion will not walk in? Of course he will. Let no hands of dismay and astonishment be held up; rather let there be bending of knees before God in humble confession that we have not loved our brother who has not enjoyed the opportunities we have enjoyed, sufficiently to use as a means of helping him those organizations, which he foolishly fears, "teaching him to observe all things whatsoever our Lord has commanded." God forgive us if in our none-too-warm devotion to missions, we have not had the heart to love our less fortunate brother to the point of helping him—which is missions!

3. The Years of the Warfare. The battle of

missions against anti-missions was fought and the victory won by the missionary forces in the period between 1816 and, let us say 1845, because it gives us a fine milestone in the setting up then of the Southern Baptist Convention, though the active conflict ended a few years earlier. The day was won by the minority because God was on the side of the minority, on the side of co-operation and of faith in one's brethren, on the side of love for men to the point of sending the gospel to them, on the side of fellowship in service. The anti-mission champion, especially in the earlier days of the contest, did not know he was setting himself against all these things, but he was. He was usually a real Christian, but he was ignorant of what were God's great purposes for his people. When the Southern Baptist Convention was organized in 1845, there was in effect set up for our spiritual body throughout Dixieland a stone of witness between this people and God, that they would follow him in all the ways of service and world-winning into which he should lead them. Already the battle had been won in detail by the Baptist regiments in each of the older States. It was they who bore the brunt of the conflict. But they came down to Augusta, Georgia, in 1845, and unitedly proclaimed a day of Baptists for the Kingdom and of the Kingdom for Baptists. Let us observantly go down into the aforetime valleys where was waged the warfare of the mighty over missions and anti-missions, education and anti-education, and organization and anti-organization.

In the conflict these three objects regularly fared together.

4. Causes of the Battle. The occasion of the lining up of pro- and anti-mission parties in the South was the new emphasis which came to be given particularly to Foreign Missions, through the conversion of Judson to Baptist views and the subsequent activities in the South of the Triennial Convention's agents to arouse interest in Foreign Missions, first among whom was Luther Rice. The causes of the opposition lay deeper. Chief among these were extreme jealousy for democracy and hyper-Calvinism. In addition to this the provincialism of the people and the fact that the leading exponents of the new ideas were from the outside or of the more distinguished local men, who often had little intimate association with the rank and file of the people, did much to stiffen the opposition.

5. The "Aristocracy." It is inevitable that new ideas shall excite opposition among the masses of the people until they shall see those ideas embodied and set forth by their own known and trusted leaders, rather than by some celebrated stranger, whom they know only through the big address which he made on some signal occasion at one of their assemblies. As a matter of fact, such opposition attends the promulgation of new ideas among our churches even today, when the means of knowledge are many times greater. With the disadvantage of having strangers as its principal sponsors, the Foreign Mission propaganda had also that of being to the people an exceedingly far-off thing, almost

an abstraction. There were almost no religious papers and almost no mail facilities, a considerable portion of the church members could not read or write. It would have been a remarkable thing if opposition had not developed. It is gratifying that the new and larger idea was received in so many places into good soil, which brought forth fruitfully. It was not really strange that men who rejoiced in salvation and in seeing others saved and were even zealous in spreading the good news, should find themselves in doubt about the new move to evangelize heathen nations, of which many of them had never even heard. They were so busy trying to supply the abounding local needs, that this blessed pre-occupation in part insulated them from the perception of other needs. In order to do justice to these early Baptists we must put ourselves in their places. If we do this, we will not feel like criticising them, though we may find it difficult to extend a like charity to some of the rabid men who during a later period became leaders of the anti-mission idea.

6. Jealousy for Democracy. Perhaps the idea which more nearly obsessed our Baptist fathers than anything else was Democracy. Baptists are today jealous of democracy and none too much so. But we have learned much which our fathers did not and could not know about how democracy may co-operate through organizations and yet safeguard itself. Those early Baptists had no demonstration that there may be preservation of democracy and at the same time an increase of fraternity and efficiency in co-operative organization. But they had

had never-to-be-forgotten experiences of how secular and ecclesiastical organizations may become oppressive and iniquitous. Therefore their jealousy. We honor them for it. It may be well enough to smile at a Baptist church now which shies at so simple a matter as joining a District Association, lest that body should interfere with its autonomy, but it was not a smiling matter one hundred years ago. True, the Associations had not been found guilty, but neither had they yet to the satisfaction of those pioneer individualists proven their innocence.

7. Associations and Democracy. For the first century after the old Charleston Association was formed, perhaps there was no one idea which was more often elucidated in connection with the formation of Baptist Associations than that they did not in any way interfere with the autonomy of the local churches. Not only so; the idea was everywhere nailed down through resolutions or in the organic law. One of the first acts of the Charleston Association at its first meeting was to assert the independency of the churches and to announce the restrictions of its own powers to counsel and advice. Virginia Baptist churches were perhaps even more scrupulous than others on this point and Semple shows how jealousy lest the Associations should go beyond their advisory and fraternal functions, led to repeated disavowals on the part of those bodies. This same zeal for democracy made many of the Associations hesitate at a later date to join the State Convention or General Association. In Kentucky it defeated the first State organization. In Alabama

it kept the infant State body in anxiety and weakness to such an extent that after ten years, at the 1833 meeting, it had only four delegates. In Tennessee and Maryland it retarded the general organization, and in North and South Carolina and Virginia for a period it limited the popularity and power of the State body.

8. Democracy and Missions. These pioneer preachers of the South had done an itinerant missionary work never surpassed in history. The churches had gradually come to participate in their work and to support the workers. Even the principle of co-operative organization for missions through various Associations was in effective operation, notwithstanding an extreme concern for church independence. This was fine progress. Then came Judson. This resulted in an appeal throughout the South for the Associations to join in the co-operative support of missions in India. It was like telling a man who has just learned to spell "baker" that he must at once begin to spell only words of length of "incomprehensibility." It was strong doctrine. We admire the faith of those early preachers in their hearty advocacy, but we may be pardoned if we question the tact and statesmanship some of them showed before the conflict was over. In Kentucky, for instance, instead of patient dealing with a constituency which was really taking hold of evangelism, of which Foreign Missions is only an extension, with more rapidity than any other in the South, some of the enthusiasts formed Mission Societies

which were independent of the churches. This appears to have been the first thing which started the anti-mission revulsion in Kentucky.

9. Good Men Feared Centralization. As good and great a preacher as John Leland, himself for years a missionary of holy fervor and unsparing labors in Virginia, and a man of undoubted wisdom, looked with disfavor upon the proposed organizations for Foreign Missions, lest they should result in a fatal centralization. He declined to itinerate under the support of a Baptist Missionary Society in Massachusetts, and in 1826 wrote a friend: "What the **new order** of missionary friends and exertions will do, I cannot say; whether there is goodness enough in men to be pampered without growing indolent and haughty is a question. But the captive Israelites who lived on pulse were fresher, fatter, and ten times better in counsel than the vulgar bred priests in the realm of Babylon who lived on a royal portion of meat and wine." There were few nobler frontier missionaries than John Taylor of Kentucky. He had preached the gospel from house to house, county to county and State to State, and yet the new Mission Societies frightened John Taylor. Dr. Spencer quotes him as saying: "I consider these great men are verging close on an aristocracy, with an object to sap the foundation of Baptist republican government." Down in Alabama, Rev. "Club Ax" Davis, whose nick-name was made by himself, was a missionary itinerant who never spared himself or the frontier sinner and through whom many souls were brought to Christ, but he was at the same time

uncompromising in his opposition to co-operative missionary effort. There were such men in every State. It is unfortunate that we have not preserved the records of more of them. They are not to be confounded with men who at a later time became anti-mission champions, when they thought it a good political move to do so.

10. Hyper-Calvinism. Hyper-Calvinism led some Baptists to their early opposition to missions. The Methodists were everywhere preaching salvation by works. The tendency was to drive Baptists far toward the other extreme of predestination. Not a few of the fathers considered it an interference with the divine prerogative to do so unheard of a thing as to send the gospel to heathen nations. Small wonder. So did the big English preacher who sought to squelch William Carey. The Saluda Association was meeting at Flat Rock Church, Anderson County, South Carolina, in 1836. The church letters and "Letters of Correspondence" with other Associations were at last disposed of, as were also the various and sundry questions of doctrine and polity, sent up from the churches for early Associations to try their teeth on. Came Sunday morning, the first of August, the great day of the feast, with its large throng scattered down through the grove, across the "big road" and on the big rock, to the branch where under the dense forest canopy a cool spring bubbled up to slake the pioneer Baptist thirst. At the stand Rev. Sanford Vandiver preached the "charity sermon." In it he appealed for money to help publish Judson's translation of the

Burmese Bible. While he was speaking with eloquence and inspiration, a tall, gangling anti-missionary preacher was seen to leave his seat up on the stand with the dozen or more other preachers, put on his hat, gather up and toss across his arm his saddle-bags and start high-stepping toward the forest side, within which his horse was tethered. In the outskirts of the listening throng a brother hailed him: "Why, Brother Blank, what in the world is the matter?" "Matter!" replied the stalwart man of God. "Just listen at Sanford; preaching salvation to the Gentiles. I'll never again listen to any such a preacher." The writer was born in Saluda Association, within a few miles of Flat Rock Church, which he often attended in his childhood. The churches of Saluda Association now give more to missions than those of any other Association in South Carolina!

11. When Fighting Was "Good." Fighting is always an evidence of human sin and infirmity. But there come times when good men ought to and must fight. Of the Baptists at this period Dr. B. F. Riley says: "Their boldly aggressive spirit arose, first, from mistaking the spirit of resistance which Virginia Baptists had shown toward the State Church. They held on to the ginger without the spirit, and applied the ginger everywhere. Second, they felt that they were right, and were aggravated by constant attacks from other religious protagonists, especially Methodists, who had as much of the disputatious spirit of pioneer conditions as the Baptists had." Beginning before the end of the second

decade of the last century and smouldering into an open flame in some places by 1825 and at others during the next ten to fifteen years, the mission and anti-mission parties had a conflict which was not without much bitterness and prejudice. The prejudice was mainly among the anti-missionaries and the bitterness almost entirely so. But it should be said that the advocates of missions were not perfect before the Lord in all the things which they did. They were right on the great issue of missions and they often showed a commendable moderation in dealing with opponents who were glaringly deficient in moderation. But from the vantage of the present it seems that if they had had more of patience and long-suffering, more appreciation of the limitations and lack of instruction which led the anti-missionaries into their errors, they could have won many of them who were driven into open opposition. If they were lacking here, they were hardly more so than we are now. But they should not have been surprised that so large a body of men and women, with their restricted and contracted ideas, and whose lives were almost entirely pioneer and local, could not be brought over night to go further forward in missionary work than the whole body had advanced within fifty years, though it had made marvelous progress within that time.

12. The "Club-Ax" Anti-Missionaries. In general the methods of the anti-missionary preachers would justify giving their class the cognomen which Davis of Alabama had given himself. When most of these men advanced to the fray, it was with utter

abandon and with wild-cat catch-as-catch-can methods. In a day of individualism and wildwoods oratory, these doughty champions were in their glory. On their side they had the advantage of the general ignorance about missions and the natural prejudices of the people. With a shrewdness worthy of a better cause, they caricatured their antagonists. Dr. B. F. Riley, who in *History of Baptists in the South* and elsewhere has given us the best extant story of the conflict, quotes one of these champions as follows: "Do not," vociferated he to his audience, "do not forget the enemy [the missionaries]; bear them in mind; the howling, destructive wolves, the ravenous dogs and the filthy, and their numerous whelps. By a minute observation and the consultation of the sacred, never-failing, descriptive chart, even their physiognomy in dress, mien and carriage, and many other indented, indelible, descriptive marks, too tedious at present to mention. The wolfish smell is enough to alarm, to create suspicion, and to ascertain. The dogs' teeth are noted, and the wolves for their peculiar and distinct 'howl,' etc. etc., etc., etc. Such a fellow can go on as long as any one remains to hear him bellow.

13. Alexander Campbell. Baptists in the South had received great aid from George Whitfield, who was a Presbyterian. They now received great injury from Alexander Campbell, who had been a Presbyterian, but who left them to make a new cult of his own. He entered into the Baptist situation about 1823. If Mr. Campbell had organized his cult with the specific purpose of catching the backward

Baptists of that day, he could scarcely have done it better. They believed in Bible baptism as an act of obedience. Mr. Campbell went further; baptism was essential to salvation. They had a penchant for contention over Scripture teaching; Mr. Campbell more so. They were jealous for democracy; Mr. Campbell became more jealous, showing how mission Societies, Boards, etc., would enslave both them and their children. They held the Bible to be the only rule of faith; Mr. Campbell conjured up new and spectacular ways to convince them that he was really the only original, full-length believer in this teaching. The great untaught majority of them did not believe in missions; they were right, averred Mr. Campbell. He believed in Bible missions, but not Society missions. The money was used, he declared, to pamper indulgent and lazy preachers. He bethought himself that he would have to find an answer to the implications of the Bible record of Paul's mission work. So he said Paul had the gift of performing miracles, and there was no record in the Bible of mission work without the power of miracles. We have not the power of miracles, so good-bye missions.

14. The Setback Which Followed. We are not here concerned about the amazing fact that quite a large and respected religious body in America had its origin from such contentions as are indicated in the preceding paragraph. But these contentions, maintained with astuteness, were one of the strongest deterrents to the growth of missions among Southern Baptists. Kentucky Baptists were torn and lacerated by Campbell's false views. Anti-mis-

sion views spread like fire before wind. It was years, and only after sloughing off the most extreme anti-mission wing, before Kentucky Baptists again moved forward in their constructive program. The Campbellism infection also wrought sad havoc in Tennessee and Alabama. In lesser degree it gave a setback to mission progress in all the other Southern States.

15. Missions Won. After about 1840 the anti-mission agitation was no longer able to do any great harm to the Baptist organizations, which had turned their faces toward service. Many of the men who had formerly opposed organized co-operation to save men, were led to see the error of their way. The leadership of the anti-mission forces was henceforth to be only of good men who were sadly deficient in knowledge, and of a few unscrupulous men who were not ignorant. The day of intercommunication and co-operation was gradually encroaching on the preserves of localism and individualism. The country was moving forward and the Baptists were well up with the vanguard, demonstrating that a religious democracy can develop in efficiency, notwithstanding all the ignorance and suspicion which it has to enlighten or overcome.

16. A Plea for Our Belated Brethren. There are perhaps in 1915 200,000 Baptists in the South who, under the names of Primitive, Hardshell or Free Will Baptists, are frankly opposed to missions. Besides these there are at least several hundred churches counted in our Southern Baptist Convention statistics, which are really anti-missionary in belief! The question is here raised if we have not

an obligation to the belated brethren, to win them to larger and truer views. We can win them, if we will show that we love them and desire to help them. Practically there is not enough difference between us and them to justify us in complacency. They say they do not believe in missions, and consistently give nothing to missions. We say we do believe in missions, but after all these years of training, we are in the Southern Convention averaging about sixty cents per member for all kinds of missions. The practical difference between us and the Hard-shell brother is only a difference of five cents per month per member! Of immeasurable worth are our vast organizations and our churches committed in principle and doctrine to missions, but the smallness of our actual average individual gifts may well make us modest. There is something about the little anti-mission church in the mountain cove or out in the piney woods that ought particularly to draw our love and helpfulness. They and we hold many precious beliefs together and we do not differ as much as we ought on the chief points in which we do differ.

17. How He Won Them. Anti-mission churches have often been won by men who have had the tact and the consecrated good sense to go about it. Dr. T. M. Bailey, veteran ex-State Secretary, now of Greenville, South Carolina, won many such churches in his secretarial service in Alabama and South Carolina, and so have other State Secretaries. Two years ago, while he was on a trip through the Great Smoky Mountains in Tennessee, Dr. Albert

E. Brown, Superintendent of Mountain Mission Schools of the Home Mission Board, found that a Hardshell Baptist church was holding a series of services in a school house. Superintendent Brown decided to attend the meeting. Preaching was in progress when he entered the room and he took a seat near the rear of the building. At once he discovered that his presence had aroused much interest among the worshippers. They thought he was a Presbyterian missionary. The preacher exhorted long and earnestly. When he finished, he called upon the senior pastor to "follow," in the old-time way. The elder preacher proceeded to improve the occasion by making certain adroit doctrinal swipes for the edification of the supposed Presbyterian preacher. After finishing his exhortation, the old man led the service toward its close by saying: "If all minds are clear, we will be dismissed." Whereupon Dr. Brown arose and said: "Brother, all minds are not clear, and if you have no objection I would like to make a statement." The elder replied: "I don't know as I have any objections." Brother Brown walked to the platform, told them his name, and where he lived, and continued: "Brethren, I am a Baptist and you are Baptists. You are therefore my folks. We may not see alike on all matters, nevertheless, being a Baptist, I am your brother. Moreover, I am a mountaineer and you are mountaineers and that makes us still closer kin." Then he proceeded to tell them that he was building schools for mountain boys and girls. Their surprise was great and they were pleased. The old

pastor asked Dr. Brown to preach for them that afternoon and he consented.

18. **"He Got It out of the Book."** That afternoon Dr. Brown preached on missions, Sunday-schools, education, and pastoral support, doing it with tact and without exciting needless antagonism. Then the senior pastor said: "Brother, there will be a big crowd here tomorrow. Can't you preach for us again?" So on Sunday morning Dr. Brown preached again on missions, Sunday-schools, education, and pastoral support. When he was through he called on the old Hardshell pastor to conclude the services, which he did in the following address: "Brethren, Bro. Brown is a Baptist, as you all can see, though not our kind of a Baptist. He has proved to us out of the Book [for Dr. Brown had given them chapter and verse for every contention] everything that he has said today, and we can't git around it, for he got it out of the Book, and, brethren, I endorse it." Another brother arose and said: "We will meet here next Sunday morning and establish a Sunday-school." One tactful approach by a man who understood and loved the people put that church and community on the upward path and transformed the church from a Hardshell to a Missionary Baptist church. Throughout the South are hundreds of opportunities to render a like service, opportunities which Baptists cannot afford to neglect.

TEST QUESTIONS ON CHAPTER VI.

1. Give a reason why the story of the conflict of missions

and anti-missions is interesting. Were the early anti-mission Baptists wilfully ignorant?

2. Name the most serious fact about anti-missions. If we leave the people untaught, should we be surprised when some wayward champion misleads them? In what spirit should we approach this question?
3. When was the warfare at its strongest? What did Baptists in effect announce when they set up the Southern Convention?
4. Give the occasions and the causes of the anti-mission conflict.
5. How did the masses of the people view the distinguished spokesman of Foreign Missions? Tell of the small opportunities the people had to be informed of missionary needs.
6. Describe the early Baptist jealousy for local church autonomy.
7. Did zeal for church autonomy retard the formation of District Associations? What idea was incorporated in the constitutions of all Baptist co-operative organizations? Did jealousy for the independence of the churches retard the organization of State bodies? Give the experience of different States.
8. Describe the effect of the agitation for Foreign Missions which followed Judson's going to India. What tactical mistake did Kentucky make?
9. Tell of the fear of centralization as expressed by John Leland, John Taylor, and "Club-Ax" Davis.
10. Show how hyper-Calvinism worked against missions. Tell of the result of Sanford Vandiver preaching on missions at Saluda Association in 1836.
11. Quote Dr. B. F. Riley on reasons for the fire of the conflict. When did it come to be an open flame? Tell why patience becomes the Baptist advocates of missions.
12. Give an instance of the wild utterances of the anti-mission defenders.
13. Carefully describe the shrewd way in which Alexander Campbell did great harm to untaught Baptists.
14. What was the result of the Campbell onslaught?

15. Tell when and how missions won the day.
16. Tell of anti-mission Baptists now in the South. What is the practical difference in giving between them and Missionary Baptists? What of the difference in principles?
17. Can the Hardshell Baptists be won to progress and missions? Tell of Superintendent Brown's visit to a Hardshell church in the Highlands.
18. Tell of the Hardshell pastor's surrender when shown that the Bible teaches missions. Have we an obligation to teach our Hardshell brethren?

Missions in America deal not with culminations, but with beginnings. Its function is not to sing the triumph song of harvest, but to sweat with the labor of the days of plowing and planting. It must fall into the ground and die, to the end that others afterward may reap thirty and sixty and one hundred fold. By its very nature missions works in the day of small things. Materially, it has no beauty that it should be desired. It wears no glamor of earthly glory. It has no gala day. It hears no worldly applause. The loneliness of the picket line and the poverty of the pioneer are the cross and the crown of its daily life. But this is fundamental to the progress of the Kingdom. Churches do not spring forth full grown by the fiat of the Almighty. It is a Kingdom of Life and it comes by the normal operation of the laws of life. It is first the grain of mustard, smallest of all seeds, but growing until the birds of heaven find a home in its branches. It is first the blade and then the ear and afterwards the full corn in the ear.

The advance of the Kingdom is along the line of the weak, struggling, little churches—monuments of the faith and heroism of men and women who believe the promises of God—outposts pushed across the line of the Usurper's domain—the advance guard of the Kingdom. I see it yonder—the little church at the front—plain and bare—no artistic beauty—no glory in the eyes of the world—but it is Bethel, the House of God, the Gate of Heaven. Immortal souls out there where life is hard, passing through into the City of God. If so be that the gates of the City are pearls, then yonder humble little chapel is one of God's jewels, and the keeper of the gate not only a shepherd of the scattered sheep of today, but a herald at the front proclaiming the coming of the King.—A. G. Jones, D.D.

CHAPTER VII.

ORGANIZATION OF STATE BODIES.

1. **A Remarkable Achievement.** The establishment among Baptists of the South within the last century of an efficient and well articulated system of denominational organizations, was a remarkable achievement. It is to be remembered that no Scripture teaching directly commanded these organizations. The germ of organization for service may be found among the early churches, but it did not make a clear appeal to our pioneer sires. Fearful of centralization, with almost no experience except in Virginia in the helpfulness of co-operative effort, restrained by a conservatism common to all times and an abounding individualism which was a characteristic product of their own faith and time, yet these early Baptists moved forward toward an organized denominational life as if drawn by some inner necessity beyond their own understanding. Local church independence was their shibboleth. Perhaps nine-tenths of them looked upon a State Convention with indifference, while many regarded it a dangerous innovation and were more or less doubtful even about Associations. Yet Associations had sprung up in every State and by the end of the second decade of the nineteenth century the day of the State Convention and General Association was come to its dawning. A study of our people in

connection with the growth from the rank individualism and democracy of 1800 to their far-reaching organized life of 1915, cannot but convince the student that the hand of God has brought them into their present advanced efficiency. The Spirit of God and their own good sense and plenteous spirit of Christian fellowship have led Southern Baptists to form their denominational organizations.

2. Centrality of State Organization. In their denominational life the State bodies of Southern Baptists are central. The prime thought of the fathers in organizing District Associations was fellowship, but the chief intent which led to the State organization was service. With the internal needs of its own commonwealth first in its heart, the State Convention or Association from the first also looked outward toward Samaria and the uttermost part, and promptly set this concern for the whole lost world down in its Constitution, except when it thought this statement would offend some of the swarming anti-missionaries beyond measure whom the Convention hoped to win. With the District Association fellowship and mutual edification was the organizing force, though it was inevitable that out of the godly nature of this fellowship would spring missions and service. The State body is central in our Southern Baptist scheme of co-operative organization, because in it heads up the on-going force of the churches, the common needs and purposes of which it serves with an understanding that no body can possibly have that is farther removed, and which at the same time it marshalls for the great

tasks of the general organization of the denomination. The biggest things which Southern Baptists have are their General Boards and their work. But none of these agencies is so essential to Southern Baptists as are the seventeen State bodies. These bodies are in turn outranked in aggregate importance as representative Baptist bodies by the 900 District Associations and the Associations by the 24,500 churches. In the simple but adequate system of organizations by which Southern Baptists combine for co-operative Kingdom service, the State Convention fills a crucial and indispensable place.

3. A Logical Evolution. Logically in the evolution of Baptist co-operative organizations, the District Association should come first and the State Association or Convention next. This is what happened in the South. In every State the general organization of Baptists followed the formation of a number of Associations. Also the call for the State organizations found its expression through the Associations, though not all of them participated in the call. Logically the general Convention of the denomination should be initiated through State bodies, which have already arrived at a degree of stability. This is what happened in the formation of the Southern Baptist Convention. At the time of its organization there were ten State Baptist bodies in the South, from six to twenty-four years old. This is what had not happened in the case of the Triennial Convention, organized in 1814. That body organized as a National Baptist Convention, but its members came from a variety of sources, largely on

a financial basis. There were only three State Baptist Conventions in America when the Triennial Convention was organized. There was no dependable educational and inspirational intermediary between it and the great mass of our Baptist churches. Partly for this reason the Triennial Convention came to grief. It was too removed from the far-scattered churches to serve and interpret their spirit adequately or to adjust itself to their needs and limitations.

4. State and Southern Conventions. The Southern Baptist Convention has become a great and powerful body, with constructive and saving agencies which are mighty and far-reaching, but it would be impossible for it to do one-half the work it does or do it one-half so well, without the presence and leadership in each State of a competent and vigorous State organization. So patent is this that one of the chief functions of its Home Mission Board during all of its history has been through co-operative aid to help to bring the new and weak State bodies into strength and adequacy of grasp of the missionary needs within their territory. State autonomy looms large among Southern Baptists. It is a historic and inevitable feature of our life. It has wrought much more good than harm, and as our body grows in co-operative experience, it will more and more understand how to eliminate what harm there may be.

5. State Spirit. State autonomy has characterized and conditioned the growth of Southern Baptists as a missionary body in a larger degree than is true of any other religious body in America. Not

even Northern Baptists, though like us in the inner principles which seek to express themselves in their organic life, seem to attach half the importance we do to the autonomy of the State bodies. With Southern Baptists State spirit has tended toward a wholesome rivalry for pre-eminence in the things of Kingdom service to which they in common devote themselves, while at the same time it has given the local body a sense of added responsibility and freed it from the interference of outside agencies in its territory, except on conditions which itself named as adapted. One of the greatest claims the Home Mission Board could make in evidence that it has wrought tactfully and ably in the South, would be to show the immense constructive service it has rendered throughout the years in territory every rod of which is under the primary supervision of some State body. But this happy facility in finding always satisfactory terms for co-operative missionary impact is equally creditable to the State bodies, without the sound judgment and fraternal concern of which frictionless co-operation could not exist.

6. Conserving Church Independence. Like the District Association the State Convention had to take a course of many years in the school of local church sovereignty. The District Association should have learned its lesson so well by the time the State bodies were organized, as to serve as a helpful intermediary and conciliator. Often it did, but not always, as we shall see. Says Dr. Lansing Burrows in *How Baptists Work Together*: "Non-Bap-

tist bodies claim a jurisdiction in which the local organizations are held as subordinate. Decrees are made which, while worded in gentle and affectionate terms, nevertheless possess a binding force over the local church, as for example, the Methodist assessments for the support of general interests. Our brethren observed this practice among other denominations, and set their faces sternly against such imitation. So that it was natural for them to inquire closely if a Convention was to be like a General Conference or Synod, and they were not disposed to commit themselves until they felt assured to the contrary."

7. Jealousy for Church Sovereignty Did Good.

It is easy to smile at the early Baptist jealousy of the principle of local church independence. But it was not a smiling matter with them. Question: Is it not probable that if they had not been so solicitous for the principle, we would now need rather to mourn for ourselves than smile at them? It is true that anti-missionary forces joined in the hue and cry against "centralization," because they saw that a defeat of organization would be a victory for do-nothingism. But it is also true that churches and Associations which were supporting missionary work, were honestly afraid that the State organization would assume undelegated authority and become oppressive. After 1828 some of them pointed not without cause to the controversy that year in the Triennial Convention, occasioned by that body accepting money from the government to educate Cherokee Indians, as an evidence that Baptist Con-

ventions would do things they had no business to do. One reason Southern Baptists today are shot through with the thought that church sovereignty is to be preserved, and all denominational action to be adjusted to this essential, is that those early sires vigilantly watched every Association and every State Convention to see that it did not encroach upon the local church. It may seem a little unfair that the average mode of procedure of these defenders was to make the Convention or Association prove its innocence first, before they would join it. If all the churches had done so, it would have been slow work organizing. But the unfairness is not more than is likely to accompany all co-operative human action, however high its purpose, and undoubtedly their persistent attitude of watchfulness and jealousy did much to fill the organized agencies of Southern Baptists until this day with a thorough-going respect for the supreme authority of the local bodies they seek to serve, such as probably no other religious Conventions or Boards on earth ever had besides ours. Let us thank God for it, and also those noble pioneer Baptists. Fine ideals come to realization slowly when you must first teach almost everybody their value before you can do anything. But it is the Lord's way and it is the only Baptist way. At the other end of the road is spiritual aristocracy and hierarchy, from which may God ever preserve Baptists and the world.

8. The First State Convention. The impulse to organize State bodies seemed to strike Southern Baptists at almost the same time in all the older

States. It was only eighteen years from the first organization to the last in the States which were then far enough advanced for organization. We can only conjecture that similar conditions in these States and the fact that Baptists had grown rapidly in each of them for the last thirty or forty years, brought them all about the same time to feel the need of a State organization. In addition, the first organization must have suggested others. South Carolina led. At Columbia, South Carolina, the Baptist State Convention was organized in 1821 by delegates from the Charleston, Savannah River, and Edgefield Associations. Four other Associations were not represented. Saluda Association, now a strong missionary body, came in after a year or two, but almost immediately withdrew, alarmed lest the State body might coerce the churches. The three Associations which formed the body and the Welch Neck, a child of Charleston Association, were the only Associations in it until 1835.

9. Georgia. Georgia organized in 1822. It was the day of small things, but they had vast potentialities. With about 25,000 Baptists in Associations, the Georgia Convention was organized by delegates from only two Associations—the Georgia and Ocmulgee. The Sarepta, which had issued the call for the organization, decided before the meeting that no Convention was needed. Organization brought criticism from many Baptist quarters here as elsewhere, and nine years later the Ocmulgee withdrew from the Convention under the impulsion of anti-organization, anti-mission leadership, and re-

mained out of the body for about half a century. The State Board of Missions was not organized until 1878.

10. Virginia. Virginia Baptists organized the General Association at Richmond in 1823. They were familiar with co-operative organizations among the Associations for the needs of religious liberty and public welfare, but the new State body gathered up and expressed the conscience of the churches for missions. Only fifteen delegates were present and in the offing beyond the Blue Ridge were some anti-mission brethren who were not pleased, but Virginia Baptists had had much training in conflicts which were of the most serious moment and had learned self-control. They took hold of the work of the General Association with a zeal which has never abated. State Missions was the prime concern of the new body and two noble itinerant missionaries were immediately sent into the back counties—J. B. Jeter and Daniel Witt. Virginia, South Carolina, and Mississippi escaped the more lurid manifestations of the anti-organization conflict which greatly stirred and distressed the Baptist Zion in the other older States.

11. Alabama. Alabama Baptists also organized their Convention in 1823. The "anti" spirit was abroad and the State was still young and subject to the crudities of pioneer commonwealths. The Convention bravely sent out fifteen State missionaries, who went into the back country as gospel itinerants, preaching Christ and counting as nothing the ravings of the anti-missionary preachers, who in Alabama

at that time were extreme and unrelenting. Ten years later, these opposers of religious co-operative effort actually hammered the State Convention down to four delegates. Its sad plight drove the four to their knees and God heard their prayer. The Convention began to grow and has grown until today. It has blessed hundreds of thousands, while the spiritual descendants of the loud-talking exponents of unbridled individualism are just an untutored handful here and there in sundry remote corners.

12. North Carolina. North Carolina Baptists organized their State Convention in 1830. They organized simply by changing the North Carolina Baptist Benevolent Society into a Convention. The Society had been an inter-Association organization for fellowship, mutual edification, and missions. The chief intergrating force in North Carolina was State Missions. The new Convention was frankly aware of the anti-mission opposition in the offing. Thomas Meredith, one of its most honored leaders, was appointed to write a circular letter to the Baptists of the State. In this Meredith told the anti-missionaries that the Convention neither despised them nor was afraid of them, but regarded them as brethren. "We sincerely regret the loss of your services," said he, "but you cannot injure us nor can you prevent the accomplishment of our plans." It was a candid but not unkind pronouncement; the author has not found a more admirable promulgation in connection with the early Baptist conflict over missions. The fearless but sympathetic utterances of Thomas Meredith in that early day is the spirit which characterizes Tar

Heel Baptists to this hour. If some of the other States had faced the opposers, not only with kindness, which they all showed, but frank fearlessness, they would no doubt have overcome them more thoroughly and speedily.

13. Kentucky. Kentucky organized a State Convention in 1832. What with the current agitation of the rough but gifted Daniel Parker against missions and of the shrewd and unscrupulous Alexander Campbell against nearly everything which the prejudices of untaught Baptists objected to, the State Convention could only hope to succeed by giving the "enemy" no occasion of railing. Unhappily they adopted a scheme of "helping evangelists" for different sections that looked to the opposers like the Episcopal Bishopric. So the Convention got weaker yearly and died in 1835. But in 1837, at Louisville, a spiritual descendent of the Convention was established in the Kentucky General Association. The new body announced as its special business the promotion of the cause of God in Kentucky, for the time leaving the opposers no better cudgel than conjecture as to what its further missionary program might be. The new body was missionary more than most. It had a great fight ahead against the adversaries, but it made it with remarkable skill and wisdom. It not only developed the spirit of co-operative missions with great success, but saved most of the churches from getting entangled and mangled in the net which the astute Campbell had industriously woven and set to ensnare their feet.

14. Tennessee. Tennessee organized in 1833.

With a border country of nearly 300 miles between Tennessee and Kentucky, and both of them largely the children of transmontane pioneer immigration, there was much in common. Kentucky Baptists at first advanced more rapidly and they helped Tennessee by sending missionaries. The infliction of Alexander Campbell and of anti-mission agitation they suffered in common and under similar conditions. The State Convention only held together for a year or two, on account of the differing conditions and also the lack of nearness to each other of East, Middle and West Tennessee. Sectional Conventions were organized for each division of the State. These performed a useful function until 1874, when Middle and West Tennessee, with some of the East Tennessee churches participating, formed the State Convention as it now stands. The topography of Tennessee has made the effective organization of Baptists more difficult, and other conditions have deterred, but the State organization of today has made great progress in effectiveness and solidarity.

15. **Missouri.** Missouri Baptists organized a General Association in 1836. Missouri was settled largely from Kentucky, Tennessee, and other Southern States, and the early Baptists got their problems and viewpoints largely from the South. The unwholesome flavor of Campbellism and the rudeness of anti-mission opposition loudly asserted themselves. Nothing daunted, Baptists of the fuller faith began in 1834 a preliminary feeling toward State organization, and accomplished it two years later. The Bap-

tist State organization of Missouri differs from that of other States in that there is an adjustment by which they co-operate both with the Northern and the Southern Baptist Convention, a compromise made to satisfy internal conditions of the body. The General Association has grown in power and usefulness steadily and is cultivating for Baptists and the Kingdom a field more than usually difficult, on account of involved urban, rural, and foreign problems.

16. Maryland. Maryland Baptists organized the Maryland Union Association in 1836. Years before, in 1793, the Baltimore Association had been organized and had done some excellent mission work, but in 1836 the anti-missionary forces got control of it and the constructive element withdrew and organized the Union Baptist Association, which has since been the more than ordinarily efficient general Baptist body of the State. Small in numbers throughout their history, in a State of Catholic and Methodist religious numerical strength, the Maryland Baptists do more per capita for missions than those of any other Southern State.

17. Mississippi. South Carolina, Georgia, and Alabama furnished many of the earlier Baptists in Mississippi. In the pre-organization period there was some persecution by Catholics. But early Mississippi Baptists seem to have suffered less from anti-mission agitation than any of the older States, perhaps less than even Virginia or South Carolina. Still they were not entirely free from such agitation. Before the organization, the Associations were doing

capital mission work in Louisiana and steps had been taken for denominational education in the State. The Mississippi State Convention has evangelized its territory with unsurpassed success and has steadily grown as a constructive power in the Southern Baptist Convention. It was organized in 1836.

18. Strength to Form the Southern Convention. This completes the number of State Baptist bodies organized in the South before the organization of the Southern Baptist Convention. Texas, Arkansas, and Louisiana organized in 1848, Florida in 1854, and Oklahoma, Illinois, and New Mexico at subsequent periods. These State organizations, with their internal missionary development and their experience in the ways and means of denominational growth, developed in the fire of conflict with open opposition or with indifference and reluctance, made possible the Southern Baptist Convention. When it transpired in the first meeting of that body, brought into being though it was in part by a principle in which all the denomination in the South differed from the Triennial Convention, that there were only sixty delegates present from beyond the two States of South Carolina and Georgia, on whose borders it was held, and which sent 262, the Convention fathers felt no discouragement. It was largely accounted for by the absence of facilities for travel.

19. Developing the State First. The first work to which the various State bodies generally addressed themselves was State Missions, not however to the exclusion of missions in foreign lands or the

other sections of America. They felt that the immediate necessity was upon them to build up the waste places of Zion within their own borders and to develop a Baptist body able to project itself beyond. They were right. If they had put the emphasis elsewhere, they could not have had such uniform success in overcoming the forces of disorganization, which sought their undoing in practically every State. Along with evangelistic zeal, concern for ministerial and general denominational education did not fail of early expression in every State. Together with State Missions education everywhere shared the distinction of being a chief integrating force. Great as that story is, it cannot be adequately set forth even in epitome in these pages. However, Christian Education in spirit was and is really missions.

TEST QUESTIONS ON CHAPTER VII.

1. Show why the establishment of denominational organizations among Baptists has been remarkable. What was the shibboleth of the early Baptists? Is there reason to believe that the hand of God was in the development of our co-operative organization?
2. How did the integrating forces of the State Convention differ from those of the District Association? What was the first thought of the State bodies? Describe the centrality of the State body in our Baptist scheme of organization. Give the relative importance of the State and general organizations.
3. Describe the logical order of the organization of Baptist bodies. In what large way did the Southern Baptist Convention differ from the Triennial Convention in its organizing forces?

4. Describe how the State bodies strengthened the Southern Convention. Mention one of the large functions of the Home Mission Board.
5. In regard for State autonomy how do Southern Baptists compare with other Christian bodies? Tell what effect State spirit has had among our people. Name a great claim the Home Board could make to show its efficiency.
6. Tell what State bodies learned from church independence.
7. Explain how jealousy for church independence did good. To what act of the Triennial Convention did Baptists point after 1828 in evidence of the danger of centralization? Describe how early jealousy for church autonomy has given Southern Baptists now the most democratic of organizations.
8. Give the reasons why most of the State Conventions organized near the same time. Which was the first State body to organize?
9. Give the facts about State organization in Georgia.
10. Give the date about State organization in Virginia.
11. Give the date about State organization in Alabama.
12. Tell of the organization in North Carolina, and of Dr. Meredith's pronouncement to the anti-missionaries.
13. Tell of the difficulties in connection with State organization in Kentucky.
14. Describe the situation in Tennessee and give the facts about State organization.
15. Give the date and facts about Missouri organization.
16. Tell of the organization of the State body in Maryland.
17. Describe the situation in Mississippi and tell of the State organization.
18. What State bodies organized later than 1845? What was the relation of the older State bodies to the organizing of the Southern Baptist Convention?
19. To what did the State bodies address themselves? Describe their attitude toward Foreign and Home Missions.

CHAPTER VIII.

MISSION WORK OF EDUCATIONAL AGENCIES.

1. Service of Immense Value. The agencies of Baptists in the South for the definite task of evangelizing the people and building up the churches, are the State Boards of Missions and the Home Mission Board. There are, however, other agencies which have rendered to the denomination and to the South missionary service of immense value. To give even an adequate bird's-eye view of the service of these agencies would require half the space in this book. The present chapter will undertake merely to suggest the inestimable constructive service rendered by the chief of these agencies, viz.: Educational Institutions, the Sunday School Board, the Woman's Missionary Union, and the Denominational Press.

2. Kinship of Christian Education and Missions. Educational institutions, to be fostered and directed by the denomination, came into the minds of the fathers as something to be desired at the same time missions did. At the constitution of most of the State Conventions the establishment of Baptist educational institutions shared with missionary designs the distinction of being set forth as a purpose of the organization. In no State was a Baptist college operating before the State body organized, except in Texas, and in none did a considerable time elapse after the organization before a Baptist educational

institution was at work. Fought and feared by the same men who opposed missions, and championed always by the friends of missionary effort, Baptist educational endeavor had and still has the right to be considered a twin brother of missions and denominational efficiency.

3. To Educate Preachers. Baptist educational effort in the South was born in a desire to have an educated ministry, though it soon grew to embrace the desire for an educated laity. The first advocacy among Southern Baptists of a fund for educating preachers, of which there is a record, was that of Oliver Hart before the Charleston Association in 1757. The Association began a system of support for approved young preachers, while they were studying for the ministry, which it never gave up until the good work was turned over to the State Convention. In 1788 the attention of Virginia Baptists was called to the need of establishing a school, and the interest started eventuated finally in Richmond College.

4. Richard Furman and Education. To Richard Furman belongs the credit of being the man who first turned the hearts of Baptists to the importance of denominational education. He was reckoned the greatest Baptist of his day. Himself almost entirely self-educated, in 1791 he became in South Carolina the ardent and untiring leader of this cause, and the old First Church, of which he was pastor, its chief supporter. Twenty-six years later, as President of the Triennial Convention he thrilled the body with a great address on the importance of Christian edu-

cation, and from that Convention went out the influences which put on its feet the Baptist educational movement in America. Luther Rice is generally accredited as being the first great apostle of Baptist education in this country, and the author is reluctant to take a position which will doubtless run athwart the belief of many. But Luther Rice should be accepted as the agent of the Triennial Convention, appointed to promote missionary enterprises and later also educational interests. If the greatness of his labors in this double cause be duly credited, he will receive much honor. Meantime, if Dr. Richard Furman was the chief pioneer of Baptist educational interests in America, the full credit of that leadership should be given to his memory and to Southern Baptists. (See Appendix A.)

5. Heroic Devotion and Service. Perhaps not even the building up of the cause of evangelistic missionary effort among Southern Baptists has brought into play more heroism and sacrifice than characterized the men who for Southern Baptists bore the heat of the day in developing our system of theological and collegiate education. That day was interminably long, the heavens were as brass, and the heat was fierce during a large part of the time. It seems almost like irreverence to dispose of the exalted passion and devotion of scores of the noblest men the Baptist body or any other religious body ever produced with this paragraphic reference. The Southern Baptist Theological Seminary, Richmond College, Wake Forest, Furman, Mercer, Howard, Mississippi, Georgetown, Union, Baylor, and William

Jewell, among the older institutions, and scores of others of equal spirit and worth since, including the Southwestern Theological Seminary—the blood, the tears, the lives of our best and noblest have been freely given to them—to organize and to cherish, to see disintegrating through the fortunes of war, to nurse and cherish again, always to speak and write and travel, trying to elicit at the same time both funds and students from a denominational body which greatly needed and did not fully appreciate the institutions—this story rightly told could hardly be surpassed in the annals of heroic devotion and exalted idealism.

6. To What End? Most of us think of missions only in terms of preaching Christ to a lost soul and bringing him to accept the Saviour. The concept is glorious and great, but the full function of missions embraces more. There is a life to save and train for service, as well as a soul to win. Far more involved than evangelistic missions is the work of leading out the Christian life into service, but this more involved service is just as truly in the purposes of our Lord. Chosen men among our fathers saw this, but the idea was beyond many and the task was hard of getting all to see. After a hundred years, what of the missionary value of denominational education? It has given us an educated ministry, without which Baptists could not begin to serve the great and difficult needs in the South or in foreign lands. It has given us a laity more active and trained in the things of the Kingdom. It has given us quiet leadership and constructive effort in

hundreds of churches, without which not any co-operative task we perform would receive the support it does. Particularly, Christian education has been what the fathers believed it would be, the right arm of the missionary enterprise at home and abroad. With an immense service yet to render, Baptist educational institutions in the South have justified every dollar which has been put into them, even if the contribution be considered only as missions.

7. The Sunday School Board. The Sunday School Board at Nashville, developed from small beginnings in 1892 into a great publishing plant with assets totaling \$650,000 and annual receipts of \$400,000, is the fruition of a Sunday-school concern among Southern Baptists which had manifested itself in various ways and with varying success since the Southern Convention was organized. The history of the effort is largely that of missions and for years before 1892 the Sunday-school publications were in the hands of the Home Mission Board. As this great religious business stands today, it is not only a plant for intensive missions through its work of "teaching all things whatsoever;" it is also appreciably a missionary agency in the more generic sense of aiding in evangelizing the lost and in developing the latent resources of the churches. Including all kinds of work which may fairly be classed as missions, the Board had up to 1915 contributed more than \$600,000 to mission work.

8. Missionary Day and Gifts to Boards. Without taking space to analyze the mission work of the Sunday School Board, attention is called to the

special Missionary Day, which the Board conducts in the Sunday schools of the South annually, and the missionary page it maintains in *Kind Words*, its weekly Sunday-school paper. In addition it makes considerable cash gifts to the work of the Foreign, Home and State Boards. In 1915 these gifts totaled \$17,000.

9. Sunday-School Teacher Training. Perhaps the Sunday School Board is in advance of any similar denominational agency in America in its Department of Sunday School Education. Besides maintaining a staff of ten expert field workers, who conduct teacher training institutes throughout the South, the Board participates in the support of fifteen State Sunday-school missionaries or secretaries, whose activities are somewhat similar to those of the Board's own staff. This is intensive or educational missions of a high order and of value beyond computation. It means much for the efficiency and largeness of our denominational impact on the South in the future. Not only so; these experts are doing a work of immense value in teaching the young people the doctrines of the faith.

10. Woman's Missionary Union. It is not intended in this book to treat of the mission work of Baptists in the South among the people of other lands, though the heartiest recognition is given to Foreign Missions, both for its helpful influence upon the denomination's work in the South and for its great saving power in other nations. The Woman's Missionary Union serves both Home and Foreign Missions and is of great value to both causes. With

a quietness and modesty which has measurably kept the more loud-speaking brethren from understanding the bigness and blessedness of their work, the Southern Baptist women have developed approximately 9,000 mission societies in the churches, besides many children's societies. These operate through State bodies and their general Union, which are auxiliary to the State and Southern Conventions respectively. In 1915 the women's missionary societies in the churches in the South contributed to Home and Foreign Missions \$283,500, out of the total of \$925,000 which Southern Baptists gave to those objects. That is, they gave thirty per cent. of all that was given by the churches. At the same time, they contributed a large sum to State Missions and to the Training School at Louisville and other objects.

11. Educational Missions. Perhaps a greater argument for the value of educational or intensive missions could not be found than the record of the Woman's Missionary Union. Collecting money is only an incident with them; their general work is imparting information. The regular program of the societies is a program of education concerning some mission field or need. These educational methods, quietly pursued by groups of Baptist women in 9,000 churches out of 24,500, are producing thirty per cent. of the entire contributions of Southern Baptists to Home and Foreign Missions! They educate and easily raise much money from a membership whose average financial resources are small. Most of the churches depend upon special collections, without a

system of education. They have a membership about twelve times as large as that of the societies, and it includes the sex which usually carries the family purse. But 24,500 churches with 2,600,000 members by this method only do a bit more than twice as much as 9,000 women's societies with about 200,000 members!

12. The Press a Missionary Force. The denominational press of Southern Baptists has exerted a tremendous missionary influence. This it has done through information and appeal and by standing for every constructive work of the Kingdom and the co-operative efforts of the brotherhood. The Baptist newspaper came into existence in the South along with State organizations, missions, and Christian education. It belongs in the same group; without it all the others would be crippled to less than half their strength. Query: Is it not an anomaly that, while the denomination puts its back beneath the load borne by every other agency it has for Kingdom service, it continues to treat its newspapers as half brothers, to be given good will but only such aid as they can by their own strength command?

13. The Papers Have a Hard Time. Methodists have put their papers into the denomination's scheme of activities. A pastor's work is reviewed and estimated partly on the basis of how he stands by or neglects the circulation of the denominational paper. A result is that Methodist families have the religious paper in a larger proportion than Baptist families have theirs. The Baptist paper has a hard time. Cathcart's Encyclopedia names forty-six Baptist papers

which up to 1880, had sought to serve the brotherhood in the Southern States. Of the number thirty had died and sixteen were living. Since 1880 the mortality has remained large. Many of the noblest and best men among us have put their lives and money into this service, but it is still a difficult work, appreciation of which almost chronically declines to take the form of active help. The paper is a necessity as a medium through which the co-operative ideals of the denomination may be formed and propagated, and through which brethren may counsel concerning the growth of the Kingdom and stir up the laggard and uninformed to an interest in and understanding of such great things. More than any other agency it develops a denominational consciousness. It breaks down misconceptions, gives a medium of expression to the fellowship of the brethren, wins converts to missions and progress, and safeguards the unwary against perverse currents of false teaching. The denominational press is absolutely essential to the maintenance on the part of Baptists in the South of a constructive and triumphant missionary program. Private ownership, which has until now been usual for our newspapers, has been the occasion of discrimination against the papers, when brethren have said that they are not under obligation to boost a "private enterprise." A substantial injustice is done the papers by this ungracious attitude. The fact is, the papers are nearly always as helpfully the organs of the denomination as they could be if it owned them, while at the same time private brethren bear the burden of financing the enterprise, with

what fortune the number of demises noted above partly indicates.

14. A Plea for the Papers. The plea is entered here that Baptists, whether as individuals, churches, Associations, or Conventions, ought to stand by their papers better than they do. Sometimes the paper is so financially handicapped that it cannot render the best service. Instead of criticism, it needs encouragement and help. It would not be difficult successfully to maintain against all comers the proposition that the denominational paper in each State is rendering a better service than the Baptists deserve, if due consideration is had of the way they treat it. About one Baptist family in five in the South receives the denominational paper of its State. It is safe to assume that this twenty per cent. of our number gives ninety per cent. of the financial support to the co-operative work of the denomination. The future of all our mission work and of our co-operative impact on society as a Christian body, depends in no small degree upon the strengthening of the denomination's papers and putting them into the homes of the people. Our Conventions should magnify this commonplace fact and do it in a way that will inspire the brethren to take hold of it as if it was new. Really to grasp it and act upon it in a large and adequate way, would be one of the newest things we could undertake. A pastor and a church who think it too small a thing to magnify the Baptist paper effectively before the people, have already lost something of their group loyalty as Baptists, something of fellowship with the great

spiritual body of which they are a part. To get Baptists to take the denominational paper: Believe in it yourself, that it has an important mission. Put forth the same kind of effort to get others to believe in it that you put forth for other things you regard necessary. That is all, and will succeed. Nothing less will succeed.

TEST QUESTIONS ON CHAPTER VIII.

1. Tell of the other agencies besides Mission Boards which render mission service.
2. Describe the kinship between Christian education and missions.
3. What gave birth to Baptist educational effort in the South? Where did the first effort start?
4. Describe the relation of Richard Furman to the Baptist educational movement. Give substance of Appendix A.
5. Describe heroic work done to establish Baptist education.
6. Tell of the mission value to denominational education.
7. Tell of the missionary work done by the Sunday School Board.
8. Describe Missionary Day in the Sunday-school.
9. Tell of the value of Teacher Training by Sunday School Board experts.
10. Tell of the great mission work done by the Woman's Missionary Union. What proportion of money given to Home Mission and Foreign Missions last year was from the Missionary Societies?
11. What is the leading characteristic of the efforts of the Missionary Societies?
12. Give an estimate of the value of the Baptist press as a mission agency.
13. Tell of lack of support among Baptists for their papers. Describe the service rendered to missions by the papers. Tell of private ownership and the unjust discrimination from which the papers often suffer in this country.

14. Give reasons why the preachers and churches ought to stand by the papers more effectively. What proportion of our Baptist families receive a denominational paper? What proportion of the gifts to denominational work come from readers of the papers? What will be necessary in order that Baptists may come to have a conscience for the mission of the papers?

CHAPTER IX.

DEVELOPMENT AND DEVASTATION.

1. **Twenty Years of Anti-Climax.** In 1845 Baptists of the South completed the frame work of their denominational organization. For a number of years State organizations had been in operation in the older States and they had gathered experience and strength. The brethren who established them came together in 1845 and framed a general organization for the whole South. This they did with marked wisdom and skill, a fruit of their experience in the State bodies and in the Triennial Convention and of a genius for organization, which abounding Baptist individualism could not thwart. The next sixteen years was a period of encouraging growth in missionary and educational activity on the part of the Baptists. Then came the War between the States. Four years of demoralization and of devastation followed, which swept away Southern institutions and property and brought every religious activity almost to a standstill. It was a period of anti-climax. It began in hopeful growth and ended in desolation.

2. **Statistical Sign Posts.** By the beginning of this period the South had thrown off the habiliments of a resourceful but immature pioneer life, and had developed civil and religious institutions suited to the needs of a democratic civilization. In 1845 the

population was approximately 7,325,000, of whom 4,525,000 were whites and 2,800,000 Negro slaves. This advanced to 12,000,000 in 1860, of whom 8,000,000 were whites and 4,000,000 Negroes. In 1845 the South had a mere beginning of 2,000 miles of railway, which grew to 10,000 by 1860, then ceased to grow and began to disintegrate until 1865. Property values in the South in 1860 totaled \$6,887,000,000, in 1870 they had fallen off \$2,417,000,000, or thirty-five per cent. In addition to economic collapse, the whole social structure was overthrown.

3. Slavery. Slavery was an incubus upon the life of the South in this period, but as a class the Southerners were the best men who ever held their fellow creatures in bondage. Most of the owners were men and women who took seriously their responsibility for the blacks. These opened their churches to the slaves and taught them the religion of Christ. Though the slave system conditioned the entire life of the section, a relatively small portion of the Southern people were slave owners. Of 8,000,000 whites in 1860 there were only 384,000 slave owners, and 277,000 of these owned fewer than ten slaves and 212,000 fewer than five. Only 10,780 owned fifty or more. A large number of the slave owners worked in the fields with their bond-servants. Professor W. L. Fleming, of Louisiana University, from whose article in Vol. V of *The South in the Building of the Nation*, these figures are taken, declares that 6,000,000 whites in the South in 1860 had no interest in slave labor. It is estimated that the whites performed as much farm labor as the blacks

in the South, and in addition nearly all the skilled labor. This negatives the reputation made for the South in other sections by industrious writers who fed their readers with slanderous misrepresentations of this section at a time when passion made them ready to believe evil.

4. Planter and Farmer. The planter owned a thousand acres, more or less, and fifty or more slaves. The farmer usually owned one or two hundred acres and sometimes a few slaves. The farmers greatly outnumbered the planters. Dr. W. E. Dodd, Professor of History in Chicago University, declares that in any period of the South's history nine-tenths of the land owners were small proprietors and not planters. The planters were fewer than ten per cent. of the land owners. They kept the reins of government largely in their hands, the small owner's political activity being usually confined to casting a vote. Professor Dodd is authority for the statement (The South in the Building of the Nation, Vol. V, pp. 79, 80) that in 1863 the Confederate Congress passed a law exempting from military service all planters who owned twenty or more slaves. This could not do otherwise than make a breach between classes. It is credited with having been responsible for many farmer-deserters from the army. Incidentally it suggests that the New South had better not get too close a view of the Old South life, if we wish to preserve intact the halo of romance with which we have enshrined that period. There is no evidence that the Southern planters to any appreciable extent shielded themselves behind this in-

sulting exemption, but it was unfortunate it was placed on the statute books.

5. Fiction versus Fact. The novelists, from whose highly flavored and garnished pages most of us have gotten our views of the Old South, have persisted in throwing only the picturesque high lights upon the screen, which is a way to make large book sales, but not to a true portrayal of life. On the one hand they have given us lordly aristocratic slave owners galore, with thousands and thousands of acres, and on the other a mass of people who were low and vulgar and ignorant. Blithely the novelist sets forth this delectable dish of shabby idealism, which ignores about seventy-five per cent. of the people, that stalwart, honest, and patriotic citizenship who made the Old South great and who are the saving element of every civilization that is worthy to be called great. We would not discredit the planters of the antebellum period or minimize the fact that there was much of beauty in the feudalistic life of the Old South. But it is desirable to know what the actual life of the South was in which our Baptist sires were so large a saving force, and also to join the rather belated company of observers who prefer to know the facts rather than paint romantic pictures, and to give due credit to that great middle class which has far more than all others combined made great both the Old South and the New South.

6. Baptist Strength. In 1845 there were 350,000 Baptists in the South, of whom 125,000 were Negroes. In 1860 the number had increased to 640,000, thirty-

four per cent of whom (about 225,000) were Negroes. The increase was more rapid than that of the population. The Baptists had their chief strength among the great middle class, though their membership included a number of the wealthy planters in each State. The denomination also reached out its helping hand to the poorer class of whites in the back country, many of whom since have grown into power and influence. About ninety per cent. of the population was rural, and among these Baptists were stronger than any other Christian body, though the Methodists shared with them to a large degree the work and the credit of establishing religious faith among country people, even out to the remote corners. In the cities the Baptists were less aggressive. The urban situation was so needy that the Home Board in this period aided in establishing a Baptist church in every State Capital in the South, except one.

7. State Missions. Following the organization of State bodies, the denomination at once went to work to construct an earnest State Mission program in practically all the States. Apparent exceptions were South Carolina, Georgia, Alabama, and Mississippi, in each of which States, though a State Convention had been in successful operation for many years, no State Mission Board was constituted until after the War. The South Carolina Board was constituted in 1867, the Georgia in 1878, the Alabama in 1875, and the Mississippi in 1873. This does not mean that no mission work was done by the Conventions in their States. Alabama Convention, for instance,

immediately on organizing sent out earnest missionaries and sustained them through great trial. It is probably true, however, that State Missions played a less prominent part as an integrating force in these States than in the others. Foreign or Home Missions or Christian education or all together were at first their leading organizing forces. In most of the States the development of the State Board was an evolution. Mission work was undertaken at once, and the agency to manage it was gradually evolved to meet the needs and the growing importance of the work. State Missions had scored blessed victories for the Kingdom before 1845, and from then up to the war period it increased in saving and organizing power yearly.

8. Passing of the Itinerant. This period witnessed the passing of the itinerant preacher from the scheme of Baptist missionary operations. He had occupied a great place in establishing the Baptists. Almost entirely it was he who planted them. A holy restlessness seemed to possess and inspire these apostles of the Bible and the bridle path. A large number of them had no settled pastorate at all; those who did, almost invariably went on frequent evangelistic tours, by preference into settlements where there were no regular religious services. But a new day had dawned, the day of the local pastor, the day of shepherding the sheep as well as saving the lost. The itinerants and not a few of the churches did not welcome the change. With their hearts full of blessed memories of how the peripatetic missionary had made the wilderness dwellers to shout in the joy

of a new found faith, these leaders of a passing day thought the new-fangled notion of requiring a missionary to give his entire time to three or four churches was mostly worldly wisdom and an undue restraint of liberty. But the State Boards were, as far as was expedient, obdurate, and the Home Board as rapidly as it could joined in the same policy. About 1850 Secretary H. K. Ellyson of Virginia, employing great patience and tact, won the churches and the brethren who served the Board from the itineracy to the work of missionary pastors. It was not long till the change had taken place throughout the entire South.

9. Other State Bodies Organize. Excepting Florida, all the State bodies east of the Mississippi organized before 1845. Excepting Missouri, all the bodies west of that river organized later than 1845. This statement takes no account of Southern Illinois, which came into the Southern fraternity after withdrawal from the Northern Baptist body, in 1907, nor does it properly account for New Mexico, which came to the Southern body through change from the North in 1911. The older State organizations furnished the co-operative conviction and impetus which created the Southern Baptist Convention, and the Southern Convention through the Home Board reciprocated by bringing to bear the spirit and liberality of the whole body to establish and build up the State bodies which have organized since 1845. This is one of the greatest and most useful services the Home Mission Board has rendered. Texas, Florida, Arkansas, Oklahoma, Louisiana, and New Mexico all

give unstinted and grateful testimony to this fact.

10. A New Frontier. The frontier days of the Southwest are measurably familiar to the present generation. A portrayal has been given in earlier chapters of the more-nearly-forgotten frontier days of the older States. Therefore, it is not necessary here to try to reconstruct the life of the early Southwest. In the main it was similar to that which had been in the East in the days of subduing the wilderness. The elements of individual prowess and of adventure were probably even more in evidence in this second frontier than in the first. Omitting Missouri, which was an older State, the area of the Southwest in which Baptists of the South labor, is 560,428 square miles, one-fifth larger than all the Southern States east of the Mississippi, the combined area of which is 437,783 square miles. In 1850 the population of the Southwest region specified was only 1,000,000, while the population of Texas, Oklahoma and New Mexico, with an area of 458,000 square miles, and larger than all the South east of the Mississippi, was only 274,000. In fact, Oklahoma was without inhabitants, except the Indians and a few lawless whites.

11. Southwestern Growth. In the fifteen years before the War, as well as afterward, the growth of population was more rapid in the Southwest than in the older States. Still omitting Missouri, the population in the Southwest States increased to 1,841,000 by 1860 and 2,122,000 by 1870. Notwithstanding the immature and unstable pioneer conditions, Baptists again in the Southwest demon-

strated their ability to plant churches and establish the institutions of a Christian civilization in a new and rough country. A handful of 15,000 in 1851 grew to 44,000 in 1860, and 162,000 in 1875, in the States of Texas, Louisiana, Arkansas, Oklahoma, and New Mexico. With new and more difficult pioneer conditions to conquer by the gospel than the older States had faced, the young Southwestern Baptists, recruited for the most part from the Old South country, proved themselves strong enough to grow and to make the Southwest a country where Christ should reign in men's hearts and lives.

12. Texas. Texas Baptists organized their State body in 1848. Texas had organization troubles; at one time had four Conventions. But Texas Baptists have demonstrated great ability to compose their differences. From the first that spirit seemed to possess them which Dr. J. B. Gambrell prescribes as a solvent of the spirit of faction among Baptists: To be so busy doing the great constructive tasks of the Kingdom that little things shall be forgotten. In many sections of the Southwest Baptists suffered less in the days of their beginnings from the conflict of missions and anti-missions than was suffered by the country east of the Mississippi. Perhaps this was not more true anywhere than in Texas. There was to be a day of anti-Board conflict, but anti-missions was not again to stand forth boldly as a challenging protagonist among Baptists. Henceforth anti-missions was to fight only in corners and from out in the brush. Two years before the State body was organized, the Home Board mis-

sionaries entered Texas. Education and newspaper interests were given immediate and competent thought. From the first church in 1837, the Baptists grew to 125 churches and 4,259 members in 1851, and to 18,727 members in 1860.

13. Louisiana. Louisiana Baptists organized their Convention in 1848. They had been recruited mainly from the lower tier of States east of the Mississippi. With peculiar difficulties of their own to overcome, like Texas they were largely exempt from anti-mission agitation. In fact, though some may question the statement, it is doubtful whether Baptists in any of the Southwestern States have been, age for age, as much torn with conflict in settling the foundations as the older States were. Louisiana, in common with the sister States of the Southwest, received missionary aid in the early years from the older States through the Home Board, and churches built by missionaries regularly become missionary churches. They do not fight missions. Roman Catholics from the first had a strong grip in Louisiana and Baptist growth was attained in the face of the opposition and often the persecution of the priests and their misguided followers. The young Convention immediately became busy with missions in its own territory and beyond and in an effort to maintain a Baptist school.

14. Arkansas. Like Texas and Louisiana, Arkansas organized its State Convention in 1848. Very early in the nineteenth century Baptists came into Arkansas from Missouri and in 1820 the White River Association was organized in the northeast-

ern part of the State. Six other Associations had been organized by the time the State body was constituted. The Home Mission Board came to the aid of the churches and the cause grew. There was no notable increase in numbers until between 1860 and 1875, in which period the growth was from 11,000 to 46,500, 400 per cent. Arkansas Baptists had ahead of them a hard and long conflict with anti-missions, more so than any other State in the young Southwest, perhaps not more so than some of the east-of-Mississippi States at an earlier date. The chief point of difference is that Arkansas Baptists had a larger part of this conflict after framing their State organization than any of the older States had. We must for a moment pass over into a later period to observe that there was to develop a brave and consecrated leadership among Arkansas Baptists, sufficient, as their brethren before them in other States had been, to win the victory for the Lord and the Kingdom against anti-missions and anti-co-operation. The guerilla bands of anti-missions are still firing fusillades in Arkansas, just as they did years ago in older States, (and as they do more faintly even now) but Arkansas today is full of promise for Baptists and in many other ways. It is a great State. It has been perhaps the most underestimated commonwealth in the South, but its real worth is coming to be known. In its last stand in Arkansas, as in all its former onslaughts, anti-missions gives its time to fighting the co-operative organizations through which the denomination does mission work, rather than in denying the principle of

missions. But the practical result unfortunately is the same: non-participation in Kingdom service.

15. Florida. To keep the chronological sequence, we leave Oklahoma and New Mexico, younger Baptist bodies, while we mention Florida Baptists, who organized their State Convention in 1854. As in Louisiana, in Florida the Baptist pioneers found Roman Catholicism in charge, though a large part of the population was spiritually destitute. The Florida Association was organized in 1841 or 1842. Two other similar organizations followed and then the State body was organized. The Home Board was doing mission work in Florida for nine years before the State Convention was organized, largely through itinerants, who visited many communities and churches. In 1851 there were 2,600 Baptists. This number doubled by 1860 and grew to 17,300 by 1875. In a later period the body was to grow both in missionary power and in numbers.

16. Praying and Marking Time. New Mexico Baptists organized in 1900, Oklahoma Baptists in 1906, and South Illinois in 1907. All of these belong to a later period of Baptist growth in the South. Sixteen years of splendid Baptist growth and missionary effort, just before the War, was followed by four years of tearing down of everything in the South, except its faith and courage and its amazing Anglo-Saxon resiliency and resourcefulness. At the Associations old men met and prayed, passed resolutions and went home. The younger men were in Lee's armies. At the State Conventions it was much the same. They humbled themselves before

God, passed resolutions about the War, provided for mission work and colportage among the soldiers, and went home. It was no time to talk of lengthening the cords and they were too dazed to see clearly how even to strengthen the stakes.

17. Wreckage. Endowments for colleges, which had been laboriously collected, melted away like ice in the August sunshine. The Foreign Mission interests were kept together, but no increase was even contemplated. Home Missions compressed itself almost entirely into the task of supporting army missionaries, which was done on a considerable scale and with blessed results. State Missions also greatly curtailed its efforts. Some attention was given to Negro missions, even in the darkest hours. Many of the Baptist papers suspended publication and the others lived even nearer the brink of financial insolvency than had been their custom. The organized life of Baptists, built up in response to an inner necessity and at the cost of endless and laborious effort, was at a standstill, and their constructive institutional life was rapidly disintegrating before their eyes. Not even the economic life of the South suffered more from the War than did co-operative missionary effort by religious bodies. These, however, did not lose their faith. Adversity and sorrow brought men to their knees. They could not build for God in institutional effort; but they did enshrine him in the hidden inner man and found thus a richness and courage that was to strengthen the South for the almost superhuman ordeals of Reconstruction which awaited.

TEST QUESTIONS ON CHAPTER IX.

1. Give the outstanding characteristics of Southern Baptist life between 1845 and 1865.
2. Tell of the population in 1845 and 1860. Give the loss of wealth during the war.
3. Did the slave owners usually take seriously their responsibility for the blacks? How many slave owners were there in 1860? How many owned fifty slaves or more? Describe the proportion of actual labor performed by whites and blacks.
4. Describe the difference between the planter and the farmer and tell of proportion of each. Tell of the exemption of planters from military service.
5. Have the novelists rightly portrayed ante-bellum life? What part did the great middle class play in the Old South?
6. Tell of the number of Baptists in 1845 and 1860. Among what class did Baptists have their main strength? Tell of the relative strength in country and town.
7. Tell of State Mission effort during this period. Which of the older States did not organize a State Board till after the War?
8. Tell of the passing of the itinerant from the Baptist mission system. Describe the new day which dawned and the policy of the Mission Boards.
9. Describe the impetus given by the older State organizations through the Southern Convention to organizing new State bodies.
10. Give area of the Southwest, exclusive of Missouri, and give the population in 1850. What was the combined population of Texas, Oklahoma and New Mexico in 1850?
11. Describe the growth of the Southwest, exclusive of Missouri, in fifteen years immediately before the War.
12. Give the date and facts about the organization of the Texas State body.
13. Give the date and facts of the organization of the Louisiana Convention.

14. Give the date and facts of the organization of the Arkansas Convention. Describe the conflict in Arkansas with anti-missions.
15. Give date and facts of the State organization in Florida.
16. Describe sixteen years of growth and four years of tearing down.
17. Tell of the wreckage brought by the War to religious institutions and efforts.

The South has passed through two periods since 1865 which greatly influenced the development of its people. One of these was known in history as the "Reconstruction" times, when desolation and destruction prevailed everywhere, and when a severe lesson of endurance, patience and long suffering was forced upon the entire population of the South. The trial almost reached to the crushing point.

During the second period, now in force, when great prosperity possesses the minds and hearts of the Southern people the test of the stability of character is as strong as it was in the first period. How have God's people stood the test? To answer this question let us examine some of the facts that are presenting themselves from the conditions governing and controlling this great prosperity.

1. The minds of the people have become greatly absorbed by desires to accumulate wealth for gratifying the demands for comfort, social pleasures and luxurious tastes. Many seem to believe that happiness will be found in engaging in such pursuits.

2. This struggle for material things has so largely filled the minds of many of our people that the spiritual part of their beings has, in many cases, become sadly warped. The pews of the churches are rapidly becoming empty. The automobile blessing is becoming a hindrance to church attendance because of the temptation to spend the Sabbath morning in the country during the time that God's houses are open for His worship. This factor has become a serious interference with the establishment, growth and development of churches throughout the South, especially in the cities.

3. Society has become feverish in the search on the part of many of its devotees for happiness through questionable ways pursued by them.

4. Although the banks are prosperous through the savings of the people, God's treasury is often empty, because of the small contributions coming to the churches for benevolence, and the cause of Christ is suffering everywhere. Souls are calling out for salvation, and there is not sufficient money in the treasuries of the churches with which to pay the cost of sending the gospel to them in all parts of the world.

—P. H. MELL.

CHAPTER X.

PARTIAL PARALYSIS AND RECUPERATION.

1. Reconstruction. The situation created by the Reconstruction Period in the South was so bad that, if the War itself had continued to 1874, it could scarcely have retarded the growth of civil and religious institutions more. In some respects Reconstruction was worse than the War. If Lincoln had lived, Reconstruction would have been vastly easier than it was. In 1865 nearly every one of the Southern States adopted the Thirteenth Amendment and provided for the Negro franchise. President Johnson followed Lincoln as President and seemed desirous to carry out the pacific and statesmanlike purposes of the fallen leader, but there was a large element of fanatics at the North who would be satisfied with no scheme of Reconstruction that did not humiliate and show contempt for their fallen foe. The perverse doings of these men, whom the stress of the times had brought to the fore, were responsible for setting back for at least ten years the date when the real Reconstruction of the South could begin.

2. A Program of Folly and Hate. The confusion and helplessness created by the mad folly of the so-called reconstructive measures for the South, foisted on the prostrate section by the party which became dominate in Congress in 1867, had a pronounced and

far-reaching effect in delaying the recuperation of the religious forces in that section. The policies of Lincoln and of Johnson were rejected. Those of Sumner and Stevens were adopted. The ignorant ex-slaves were given the franchise and it was taken away from the ex-Confederate soldiers. Followed a bacchanalian spectacle of legislation in the Southern States by unprincipled carpet-bag whites and ignorant Negroes, which was ruinous and utterly demoralizing to religious, economic, and social progress. The South Carolina legislature had eighty-eight blacks and sixty-seven whites; the whole membership of the Alabama legislature paid less than \$100 in taxes. Capital to the amount of \$2,000,000,000 had disappeared in the slaves and the South confronted the stupendous task of readjusting its social and economic system to the condition of their freedom. But this herculean problem paled into smallness by the side of that which grew out of the supreme folly and unpardonable viciousness of the dominant party in national politics in putting a race late from jungle life at the helm of institutions created by and adapted to the Anglo-Saxon.

3. A Saturnalian Orgy. Federal agents followed the army of occupation over the South taking away from ex-Confederates whatever property they had left, "confiscating" it. A heavy tax was put upon cotton, payable to the conqueror. The bad-Negro and worse-white legislature in South Carolina in one session spent \$95,000 for furniture, \$80,000 of which went to furnish the homes of the members. In Louisiana the legislative expenses of one

session were more than \$900,000. Vast sums were voted to build railroads, which were never built, though the money for them disappeared by the manipulation of theiving carpet-baggers. And so it went all over the South. Under the leadership of unprincipled carpet-bag whites, the Negroes became impudent and disrespectful to their former masters. The Kuklux Klan was the only institution that really preserved public order. And, though necessary, it was extra-legal and demoralizing. It was from this saturnalian debauch of jungle-control, propped up by bayonets and unscrupulous adventurers over institutions of the Anglo-Saxon, that the religious and moral manhood of Southern whites had to rescue the South.

4. The South Is Loyal. The North, be it said with satisfaction, was not all as perverse, even in the hour of victory, as was the dominant political party there. It was the resentment of the quiet better and sensible class at the North which in the end came to the aid of the South and helped to save it from the demoniacal folly of those who seemed to desire utterly to destroy this great section and its great people. And it is also to be said with still more satisfaction that the responsible thought of the North today is ashamed of that awful program of Reconstruction and repudiates it. Though we cannot use mild words to characterize the colossal perversity of the Reconstruction program, which did far more to embitter the South than the War did, yet the South feels no bitterness now, and our people desire to serve and strengthen the whole nation,

and they love the whole nation with a passion which no man is capable of feeling who would treat an honorable foe as the South was treated in the Reconstruction.

5. The Environment of Religious Effort. The only explanation the writer need make of this brief peep here at Reconstruction history, is to say that it formed the environment in which the religious bodies of this section had to take hold of their task of reconstruction. To say which is to offer an explanation that would adequately account for complete failure on their part. But they did not have complete failure. Pushed to the wall, the Southerners through the Kuklux Klan used intimidation as a means to good order and the writer knows that at least in his own native State ballot box "stuffing" was practised. Demoralizing as such practices were, the preachers had no heart to rebuke them and were powerless to stop them, if they had had. In most of the States for several years after the War the reports at the Baptist Associations complain of a falling off in piety and an increase in pleasure seeking and worldliness, and at both Associations and Conventions the brethren prayed much, surveyed the field, counseled about meeting needs they had almost no means of meeting, and went home.

6. State Missions. In some of the States State Missions showed a remarkable growth immediately after the War, only to be retarded with everything else by the financial pressure which came in the early seventies. North Carolina and Kentucky were particularly devoted to local evangelization. In the

History of North Carolina Baptist Convention, Dr. Livingston Johnson says: "In 1866 the churches exhibited an interest and spirit of self-sacrifice unexampled in our former history. Often contributions were thrust into the hands of the State Secretary quietly and privately, and the donors would turn away with throbbing hearts and streaming eyes." The perverse Reconstruction program was rapidly running the South on to the rocks of bankruptcy and in some respects the pressure in 1870 was worse than in 1865. It was five years later before the hand of power ruthlessly used was taken from the neck of the South and there really came a chance to make substantial religious progress.

7. Poverty of Resources. In the meantime, the State Conventions projected and sought to maintain State Missions and the Southern Baptist Convention maintained its organization and did all it could for Home and Foreign Missions. In 1870 \$22,500 was raised from the churches for Home Missions and \$22,000 for Foreign Missions. In 1875 the amounts given to these objects were \$23,000 and \$33,000, and in 1885 to \$71,000 and \$64,000. The Baptists of the South were in poverty. Every educational institution they had was in great need of financial assistance. Endowments had disappeared and previously-pledged aid failed because there was nothing with which to pay. The State Mission need was evident; it fairly shouted from the housetops. Bravely the denomination through its organized agencies addressed itself to all these tasks. Though it had little to work with, it accomplished wonders

with the little it had. Year after year came of urgent pleas for causes worthy enough and needy enough to make one weep; year after year of small response, but of a response from faithful hearts, which were touched by the needs of Zion and desired to see her walls builded up round about.

8. Harmony and Patience. Through all those years of prayer and of hope deferred there sounded no note of despair, with perhaps two exceptions. One of these was when in Atlanta in 1879, the question of uniting with Northern Baptists was discussed before the Southern Baptist Convention, and the other occurred three years later in Greenville, South Carolina, when there was talk of doing away with the Home Mission Board. Both propositions were rejected promptly and decisively. When all is considered, it is remarkable how the Home Mission Board and the State Mission Boards have so regularly conducted their work in the South in perfect harmony. A study of the experience of other Christian bodies with their general and divisional agencies for Domestic Missions hardly affords a parallel to the good understanding and co-operation of Home and State Mission Boards of Southern Baptists. Still, it ought to be noted that this harmony was not absolutely without break. Both before and during the present period the question arose in some States of turning over the State work to the Home Board, and in others of doing the State work and letting the Home Board severely alone. Better counsel prevailed in each case and both the State and general

agencies for saving the South were maintained and told to work together in harmony.

9. **"Agencies."** "Agencies" was for many years a regularly recurring subdivision in the Foreign and Home Board annual reports, and also in those of the whilom Bible Board. These agencies consisted of a number of preachers employed by the Boards to itinerate in order to stir up the pure consciences of the brethren by way of remembrance, particularly to take collections for the employer Board, after as powerful an address as might be about its work. The General Boards believed these agents necessary, and they certainly did greatly increase the collections. The State bodies in general seemed to get pretty tired of the agents, and there came a time when these had to cease their activities. The severe straits of the General Boards after the War once more turned their thoughts longingly toward field agents as an aid in the efforts to finance the work, but the poverty-stricken States and the urgent cries of intra-State needs that must be supplied, made the agent for a General Board have an unpleasant time of it. The day of the money-collecting agent was about done and the day of the educational agent or intensive missionary was not to dawn for about three decades.

10. **Helping the Negroes.** Baptists of the South throughout the life of the Republic have shown more interest in the evangelization of the Negroes than any other Christian body, though excellent service has been rendered by others, especially the Presbyterians and Methodists. During the period now

under review Baptists continued their work for the Negroes. The fact of the large predominance of the Baptist faith among the blacks today is mainly the result of the large and unfailing missionary concern of the Baptists for the blacks. Enough recognition has not been given to the Southern Christian bodies for their loving helpfulness to the freed slaves during the War and after its close. With the country in ruins and literally everything to reconstruct and revitalize, one of the first concerns of the State Boards and of the Home Board was to look out for the religious weal of the blacks. Missionaries were sent among them; they were helped in building their churches when they drew out of the white churches. The land on which their houses of worship were built was usually given by some white friend, and also most of the lumber used for building. The consistent friendliness and patient helpfulness of the Christian people of the South to the Negroes, at a time when the Northern politicians and newspapers ignored and discounted that friendship and perversely sought to inflame the blacks against the whites, was an ample refutation of the gifted and impassioned but essentially erroneous representations of Mrs. Stowe's *Uncle Tom's Cabin*. This book had made many a soldier in the Union army, who did not really know what religion is, imagine he was fighting a holy warfare against cruel and inhuman whites.

11. The Blessing of "Freedom." Fearful as was that War and as many and grievous as were the blunders connected with it, it greatly simplified the

work of making and maintaining in this section a really Christian civilization. We are now far enough removed from 1865 to appreciate how greatly God blessed the South in taking away from it the clog of slavery. There is not an agency of missionary uplift today whose task would not be far harder if slavery had endured. Though the ugliness of the anti-social fact of holding men in bondage was less in the South than ever else in history, and though there was often the beauty of affection and loyalty between owner and owned, the fact of slavery had in it that which was contrary to the genius of Christianity and which could not but tend to lessen the dominance of the spirit of Christ in Southern society. Moreover, the continuance of the institution would have meant the perpetuation and strengthening of a landed aristocracy and the impoverishment of the masses of the white people. Though the release of the slaves came in connection with the events which brought fearful loss to the religious life and of missionary activities in the South, those activities to-day are much larger and more efficient than they could have been if the Negro race had remained in bondage.

12. Faithfulness in Small Things. A statistical showing of State and Home Mission results in the period from 1865 to 1885 would not look impressive to our twentieth century eyes. But it was a period of great faith, untiring patience, and unfailing devotion. Organization was maintained, valuable experience was gained, ideals were developed and fixed into determined purpose. Moreover, large tangible

results were attained. The missionaries of the Boards served hundreds of needy churches as pastors. In each State these workers led the people in building and improving scores of houses of worship. They brought thousands of converts into the churches. They challenged the spirit of worldliness and license which fifteen years of upheaval had left, and brought it into subjection to the spirit of righteousness. They did an immense deal to equip Baptists for the enlarged program which they are now following. History gives small heed to the underlying spiritual facts which gird civilization with strength, but it is a fact tremendously worthy of record that the missionary efforts of Baptists and other Christian bodies in that period made possible the vigorous and triumphant South of today. Up to 1885 Baptist Missions in the South had abundantly justified itself.

TEST QUESTIONS ON CHAPTER X.

1. Compare the Reconstruction with the War. Tell of the death of Lincoln and what followed in Reconstruction.
2. Give the sad picture of the program of folly and hate toward the South.
3. Describe the saturnalian orgy in Southern State legislatures. Tell of the Kuklux Klan.
4. Give mitigating facts about the North. Is the South loyal today?
5. What chance was there for missions to succeed in such an environment? What did the Associations and Conventions do?
6. Tell of the revival of State Missions.
7. Describe the poverty of resources and give the receipts of various Boards.

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8. Tell of two happenings which indicated Baptists had almost despaired. Describe the harmony with which the Home and State Boards worked.
9. Tell of the agents sent out by Home and Foreign Boards during this period. Were they approved by the State Boards?
10. Tell of the faithful aid given by white Christian bodies to the Negroes. Tell of the misrepresentation of the facts by some people of the North.
11. Has the passing of slavery been a blessing to the South, and in what ways?
12. What was the outstanding characteristic of the organized life of Baptists during this period? What of the value of their faithfulness to our present efficiency?

If others cannot see as they do, then Baptists must act as they see and not as others would see for them. They can do none other than stand true to their convictions as to scriptural teaching. They are perfectly willing to work with other Christian people, so far as they can do so without discounting their own convictions. If they pause at any point in the matter of co-operation, it is because they have gone as far as they see their way to go. They do not seek separation for the sake of being separated, but when they reach the point at which they cannot co-operate without the rejection of some scriptural teaching, then they feel it is better to separate than to sacrifice the truth. They would like to go all their way with the entire Christian host, but if in doing so they are to throw overboard any scriptural doctrine or to allow others to prescribe for them geographic limitations within which they are to confine their work, then with quiet soul and gracious courtesy they will have to bow themselves out and work alone in the Master's name. Overtures for co-operation which insidiously look to the undermining of any distinctive principles for which the Baptists stand, must be treated with the utmost courtesy but at the same time must be rejected with the utmost candor.

Let Baptists stand as those who do not doubt. They must not be pushed off their ground by the rush of the crowd. Let them co-operate to the limit of their liberty, but let them not sacrifice the truth in order to go with the multitude. If their contention is true it can not be displeasing to their Lord, and if they must suffer in order to be true, let them be true and rejoice that they are counted worthy to suffer.—William E. Hatcher, D.D., L.L.D., in *The Home Mission Task*.

CHAPTER XI.

ORGANIZATION SERVICE AND SUCCESS.

1. **Figures and the Facts of Life.** A brilliant friend, seeing in **The Home Field** an advance notice of this book, wrote, apropos of its announced historical method: "You are on the right track. We need facts, not sentiment; information, not exhortation." Encouraged by this approval, the author is still impressed that the fact-method of presentation has distinct limitations, even when the audience is that select group who care to study the progress of missions and religious efficiency. Historical facts are a fine, in fact the only, medium through which to precipitate the spirit of a people who have gone before and of their institutions. Yet it is the spirit and the life we are after. Exhortation and sentiment are almost useless to this end; but facts and information, to be useful, must be selected and interpreted with discrimination and skill. The chief fact receptacles in which the Mission Boards have given an account of their stewardship are statistical tables, resolutions, and reports. To the average reader these are unavailable and uninteresting. Nevertheless they lie at the base of any sound philosophy of our progress as a missionary body. They are the stakes which mark the boundaries of the work of Zion. Much tedious exploration lies back of the contents of this chapter. We shall try to put clothes on our

facts, though the costuming will require more space than the naked truth which it seeks to make attractive. Even with sympathetic interpretation, the facts of life cannot be pressed into words, and still less can spiritual facts be squeezed into figures.

2. Boards and Baptists. The Baptist Mission Board in each State is the central organization through which the spiritual potentialities of the commonwealth head up for mission service in that State. It also more fully than any other State agency expresses the concern of the supporting body for inter-State activities. The Home Mission Board is the creature of the general denominational body, through which it addresses itself to a great task which is measurably the same in principle as that of the State Board and often coalesces with it. Through the two agencies each State looks upon and serves its own needs and also the needs of the whole South. Back of these Boards are the Associations and churches. The Boards are servants of the denomination and their greatness is measured by the efficiency with which they gather up and express the spiritual life, the faith and hope, the prayers and sacrifices, the needs and aspirations of the churches.

3. Autonomy and Co-operation. Seventeen State Boards in as many commonwealths, one Home Mission Board in the central city of Atlanta, Georgia. These make up the simple organization machinery through which Baptists of the South seek to save their own country. The State and Home Boards have no authority over each other, though they work largely in the same territory, except that the big-

sister Board at Atlanta never acts in the home State of a State Board without its approval. True to the Baptist spirit, the biggest and farthest away is the servant of all. Others than Baptists would expect the Home Board as the general agency to be reinforced by some kind of ecclesiastical authority over the State units of the denomination. But it is the other way around with Baptists. The Home Board has much prestige and influence with the body which it serves, all that it needs; but this it has entirely from the spirit of co-operation and fellowship in service which exists among the churches of the denomination, and which expresses itself in supporting and honoring the agency which serves their will in missionary effort. A similar principle applies in the relation of the churches to the State Boards.

4. A Beneficial Relation. Free co-operation, without ecclesiastical authority as a prop, has abundantly justified itself as a dependable plan for the mission work of Baptists. The benefits of co-operation have been incalculable, but hardly greater than the separate autonomy of each State body. Southern Baptists have evangelized their territory more thoroughly than any other Christian body in America has evangelized its territory. If asked to account for this superior success, we would as one of its chief causes point to our complete State autonomy, coupled with the hearty and dependable spirit of inter-State co-operation, which latter has no trace of centralized control. The wonderful success of the Home Board as a missionary agency and its absolute lack of a particle of authority over any

State Board or Association or church, are a concrete proof that the spirit of co-operation is great enough to hold God's people together in Kingdom service without any central power.

5. The Churches. Back of the Boards are the churches. Most of them are modest organizations, unknown to fame, far out in the open country. But in our Baptist thought each struggling church in a real way ranks above the Mission Board, which sends out to the little church calls for money and after awhile sends out reports of the blessed work the money accomplished. There are the churches, about 24,500. About 9,000 of them are non-participant in mission work. Nearly three-fourths of them meet for worship only once a month! But in many of these, as well as in the smaller number which are larger and worship oftener, there is the spirit of co-operative missions, and in all of them there is the spirit of the Lord Jesus. On almost every hill in the South and in almost every green valley, silhouetted against the skyline in almost every view across the great plains, and thrusting up its tower toward heaven amid the bustle of almost every town and hamlet, is one of these churches. There they are, and in Christ we are theirs to serve, and yet we of the Boards and the newspapers write and they do not read. We speak and they do not hear. We cry and they do not heed. We plan and devise and deliver ourselves of perfectly pure and sane missionary philosophy, and to many of them it is all as an unknown tongue babbling murmuringly in the distance. Yet this mass of smaller churches, many of them strug-

gling for very existence, contains the larger part of our spiritual resources as a denomination. Have we failed to reach many of them with the gospel of service and enlargement? They are still our brethren, holding things which we hold to a far greater extent than they differ from the rest of us. Are we impatient with them? It is a tacit confession of unfitness to serve them in that which they most need, that loving helpfulness which goes to them and shows them the way to better things. As a group the non-participant churches are nearer to God than we will be if we are sensorious with them and indifferent or blind to the greatness of the opportunity which is ours to relate helpfully to even the least of them our every missionary agency for serving the South. A part of this service will be to get them to give money for missions, but only the secondary part. The primary and essential part is to show them how to do better the undone job of spiritualizing the life of their own communities.

6. Thirty Years of Growth. Between 1885 and 1915 Southern Baptists increased from 997,500 to 2,588,600, or 140 per cent. The number of churches increased from 14,102 to 24,338 and the Associations from 570 to 902. 2,806,000 were added to the churches by baptism; so that the denomination has made a net increase equal to fifty-six per cent. of the persons baptized into the fellowship of the churches. In this thirty years mission contributions have increased from \$266,269 to \$1,759,821, or 551 per cent. Since 1890 the value of the church property of the donomination has increased from

\$18,000,000 to \$57,000,000. These figures show wonderful growth.

7. Thirty Years of Mission Work. What part have the State and the Home Boards had in this splendid progress? Making due allowance for results in which both the State and Home Boards participated and which both reported, 740,000 baptisms were reported by missionaries of the Boards, twenty-six per cent. of the entire number. In thirty years the State Boards have organized 4,500 churches, forty-five per cent. of the entire increase for the period. Home Missions aided in a part of this work and organized several hundred churches independently, not here included. Reports from State Secretaries on the entire number of churches aided by State Missions, Home Missions participating in many States, are too incomplete to admit of exact statement, but they are complete enough to indicate that not fewer than 10,000 churches have been aided by Mission Boards within the last thirty years. The number is probably greater than that. Within that period the Mississippi State Board aided 729 churches, and within the last twenty years the Texas Board organized 2,187 churches, about half the entire number now in the State.

8. Thirty Years of Mission Money. During the period \$8,307,000 has been raised for State Missions and \$4,658,000 for Home Missions, or a total of \$12,965,000. Hundreds of thousands of this amount went to erect church buildings and to the work in Cuba and Panama and to the Mountain School work. But, without subtracting this from the total before

making the estimate, the figures indicate that a new church has been planted for every \$1,000 expended and a convert baptized for every \$17.50 expended. The figures shout in trumpet tones in token of the efficiency of our Baptist missionary agencies. Let him who can think from figure facts to spiritual values do so, and speak to this Southern Baptist people that they may know what great things God is doing for his people and for his religion through our missionary agencies.

9. From 1885 to 1900. It is a day of prepared foods for the intellectual and emotional appetites, as well as the physical. The figures in this chapter have been laboriously and painstakingly prepared by the co-operation of the State Secretaries, who are some of the busiest and most responsible men in our denomination, but they are strong meat and not pre-digested. The student is begged to digest some more paragraphs of figures. Let us divide the last thirty years at the year 1900, so as to have two periods of fifteen years each. The first fifteen years will be found to cover a time of strengthening through patient, fruitful service. The Boards gained much experience in serving, which would be needed and severely tested in the next fifteen years. It was not a period characterized by growth in missionary contributions. In 1885 \$71,000 was given to Home Missions and in 1899 only \$62,000. In 1885 \$138,200 was given to State Missions and in 1899 only \$130,000. Foreign Mission gifts fared better, advancing from \$64,000 to \$108,000. The total for the three agencies was \$293,000 in 1885, and \$300,000 fifteen

years later, almost the same. But the agencies had increased in efficiency during this time. The results in baptisms and churches organized in the South in 1899 were about double the number reported in 1885.

10. Day of Wheel and Machine. The twentieth century opened with power machinery, means of inter-communication and transportation, and other inventions for the increased material comfort and power of man, fully arrived and installed. That meant the setting up of life conditions which were at greater variance from those of the fifty years before than the conditions of 1850 differed from the year when Jamestown was settled. A rapidly revolving wheel is respectfully suggested as an appropriate emblem of American civilization today. As never before this wheel has turned within the last fifteen years. It never before revolved so rapidly or in so many places or so noisily and greedily. It never before made for man so many opportunities, both good and bad, nor put on men so severe a test as to whether human character is strong enough to regulate the machine which human ingenuity has invented, or whether the machine shall become a demon to maim and devour men's souls. The moral and spiritual forces of society never before had such an involved and difficult task of readjustment put upon them. As the rushing automobile, when its cushioned but devouring wheels career through a pool of water, sends a dozen streams of spatter over the landscape, without the powerful engine or its speed-intoxicated driver considering, so the new day

of the revolving wheel and the throbbing machine throws out into civilization scores of uncharted problems, each of which is a challenge and sometimes almost a sneering dare to every uplift force which serves humanity.

11. From 1900 to 1915. How have the missionary agencies of Southern Baptists demeaned themselves as servants in the face of the New Civilization? If they had been demoralized by the pressing and discordant clamor of new and uncharted problems, and if, facing such stress, they had for some years lost their poise and efficiency, the cause was great enough to excuse the lapse. But it was not so. It is difficult with convincing confidence to prognosticate what the future historian from his favored perch for measuring perspectives will say of our times. But we may with perfect assurance prophesy that he will declare that this was a period in which Baptists began to awaken to the greatness and reality of the obligation which was on them to take and hold the South for Christ. The people have not quailed or become confused before the racing wheel and the soulless machine, nor any of the stern problems which power machinery has with insensate indifference thrust upon society. The answer of Southern Baptists to the challenge may be summed up from such facts as the following: In State Mission work during the last fifteen years they have raised and expended \$6,207,000, instead of \$2,100,000, the amount from 1885 to 1899, a three-fold increase. In Home Missions they have raised and spent \$3,684,000, instead of \$974,000, for the fifteen

years preceding, a four-fold increase. For both they have raised \$9,891,000, instead of \$3,074,000, in the preceding fifteen years.

12. Wonderful Increase in Results. It would be expected that the severer strains on the moral forces of society for the last fifteen years would have had the effect of lessening the harvest reaped by the missionaries sent out in the South by the Baptists. Such has not been the case. Trained in efficiency and practical wisdom by the quiet years which preceded, the mission agencies of Baptists grappled with the heart of each new problem. In the face of not a little subtle misrepresentation from the outside, which sought to demoralize them, they quietly separated the wheat from the abundant propaganda chaff of each new problem, and prosecuted their work with such added vigor and good judgment that it showed an increase not only equal to the brave and unprecedented increase of support from the churches, but somewhat beyond it. In the first fifteen years, after deducting twenty-five per cent. for duplicates, State and Home Missions reported 160,800 baptisms; during the second period, with duplicates not counted, they secured 579,400, an increase of 260 per cent., while there was an increase of 221 per cent. in monetary receipts for the same period. Also during the last fifteen years a far larger amount of intensive or development mission work has been done with this money, which cannot be shown in brief concrete statement.

13. New Work. During the last fifteen years Southern Baptists have made a beginning of cul-

tural or intensive missions. All missions is cultural, but before this period the cultural idea was incidental, and was not seriously set forth as a Kingdom service which ranked as a sister to evangelism. The Home Board and one or two State Boards had felt their way into helping a few mountain mission schools, but that was all. Neither the Home Board or the State Boards had in a large way sought to translate into missionary service our Lord's word: "Teaching them to observe all things whatsoever." Within the last fifteen years gratifying progress has been made. In eight States the State and Home Boards conduct together definite intensive missionary effort for the churches. In some States much has been done through associational missionaries and other special efforts. In thirty-four mountain schools and six foreigner schools the Home Board is developing the minds of youth in an atmosphere saturated with the spirit of service. In addition the Sunday School Board has entered this field through teacher training, and in many places a new trial is being made of the one-day-at-a-place campaign of speeches full of high idealism, a method which usefully touches the hem of the garment of intensive missions, but which is in danger of adding to the difficulty of teaching our people that intensive missions is a loving, patient helpfulness which shows them how, and not simply the giving of a quick and large dose of fine idealism to folk who already have more than they have digested or learned to practice. The prime essential in helping the tardy churches is to aid each

of them to do the whole job of saving its own community and of imparting to its life an adequate spiritual dynamic. Anything less is likely to be more of a campaign for missions than a general work of enlargement.

14. Present Strength of the Boards. Striking as is the growth shown by the two periods of fifteen years, it is even greater than that. State Mission receipts have increased from \$71,000 in 1899 to \$622,500 in 1914, nearly 800 per cent. The receipts for State Missions in 1914 were nearly one-third as large as the entire receipts from 1885 to 1899. Home Missions has shown a like remarkable growth, having increased from \$72,000 in 1899 to \$387,000 in 1915, 440 per cent. Within the last three years Southern Baptists have given \$128,000 more to Home Missions than they did during the fifteen years from 1885 to 1899. Equally impressive are the results of the work. The Home Board in 1914 and 1915 reported 9,000 more converts baptized than it did between 1885 and 1899, and in 1914 the State Boards reported more than one-fourth as many baptisms as in the fifteen years beginning in 1885. After counting out baptisms reported in duplicate by the Home and State Boards last year, and also the Negro baptisms and those in Cuba and Panama, the Home and State Board missionaries performed 65,000 baptisms, which was forty-three per cent. of the entire number of baptisms reported by the churches for the same year.

15. Mission Churches Support Missions. Churches established by State and Home Missions are almost

invariably supporters of missions and of all the organized work of the denomination. Diligent inquiry from State Secretaries, who have had better opportunity than any one else to make observations, has elicited the remarkable information that not less than sixty per cent. of all the money expended for all mission work today comes from churches which were in their time of need aided by State Missions and often by Home Missions. North Carolina, Arkansas, and Georgia report sixty-six per cent. as the amount of mission money which comes from such churches, Virginia and Kentucky seventy-five per cent. and Florida fifty per cent. Other States did not report. These estimates have been made by brethren who know the situation. Apparently the average would be more than sixty-six per cent., but at sixty per cent. we have the amazing result of crediting \$1,000,000 of the \$1,700,000 given last year to missions, to churches which were organized or nursed into strength by State and Home Missions. Though the result can only be reached through approximation, it is nevertheless trustworthy. It constitutes an appeal which ought to impress men more than the most eloquent speech.

16. Conserving Sound Doctrine. There are certain incidental ways in which Home and State Missions render most important service to the denomination, outside of the specific tasks committed to them. One of these is the conservation of sound doctrine. It is not theirs to teach theology, but through their interpretation of the denomination's spirit, through the grasp which the spiritual body

gets on all and particularly upon the most needy of its parts in the work of these Boards, Baptists have a powerful balance wheel to conserve the truths which makes them a distinct body. So consistently and influentially have the Boards stood for the principles of Baptists that some modern protagonists of denominational union have beheld and understood and have scurrilously remarked that these denominational Boards stand firmly in order that their Secretaries may hold their jobs. The one overmastering reason why a State Mission Board or a Home Mission Board of Baptists inevitably conserves the doctrines and principles of the Christian body it serves, is that every day in the year it feels and knows what the real spirit and wish of its supporting body is, and it simply stands for and interprets that spirit. The Boards become the bulwark of the great quiet mass of thinking men against noisy and erratic agitators who propose to remake the Christian world in a day by trumpeting their half-baked idealism through the printed page and in whirlwind platform performances.

17. Conserving Group Loyalty. After ten years of agitation, the insistent propaganda of religious unionism in this country seems to be losing some of the edge of its enthusiasm. At its strongest it did not seriously endanger the Baptists, and now that the wave is receding there is not a crack or break in our Baptist sea wall. It may be proper to ask, what is there really in group loyalty which is bad? We asked it often of the liberalists, but never got a satisfactory answer. We concluded that they disliked

group loyalty because too much of it would spoil their carefully groomed plans for swallowing the various evangelical bodies. Against the State and Home Boards of Baptists these waves of sophistry beat and broke harmless. The liberalists with a true instinct had little to do with these responsible leaders of Baptist denominational action. In scores of fraternal orders, in families and kinships, in business organizations, in one's town or State or nation, group loyalty is lauded today perhaps more than ever. Thank God that his people in the evangelical bodies are too wise to despise the tie of sweet understanding and fellow-helpfulness which is a fruit of the fellowship each has with the spiritual body of which he is a member. As long as Baptists pray for and liberally uphold their Mission Boards in the work of winning the South, they need have little fear that many even of the weak shall be misled by the siren sophistries of religious liberalism.

18. A Voice for Baptist Ideals. An invaluable function of the Boards is to gather and express appropriate ideals for their supporting body. Sensitizing itself at once to the needs and opportunities of Baptists to serve the common weal and to their attitude toward these things, their limitations, and powers, the Mission Board is expected as an honored and trusted servant to invite the heart of its denominational body to read aright the signs of the times and to devote itself to supplying each new need which arises. This function of our Mission Boards in the South is of incalculable value in shaping the ideals of Baptists concerning a worthy mis-

sionary objective and in holding a body which is warmly devoted to individualism and democracy in substantial unity, through helping to shape its parts to common purposes and activities. Dr. I. T. Tichenor declared that the Home Mission Board between 1882 and 1885 actually saved the integrity of the Southern Baptist Convention through this kind of service. (See The Home Mission Task, 28, 29, and Baptist Home Missions).

19. A Challenge to Baptists. There is not another Christian body in America which has been blessed with successes that even approximate those of the mission work of Baptists in the South. And yet there are many other great and honored religious bodies, which have given and are giving most serious attention to saving America. A few of them give somewhat more money to the work than Southern Baptists do. They are our fellow-helpers in winning America for Christ, and we are thankful for every token of the blessing of God upon their efforts to save men. To Southern Baptists God has given primacy in domestic mission successes. Shall we not thrill with gratitude and gird our hearts to build on these successes a greater edifice of faith and righteousness in Southern life? It is well that Baptists should hold to the right of criticising their Mission Boards. It is a right which they should never give up, but one which should not be used except in the spirit of prayer and in the fear of God. In attaining such unmatched results of religious growth and progress as Mission Boards in the South have attained, both at home and across the seas,

they have as servants entrusted with exalted tasks the same right to ask the controlling spiritual body to rejoice in their faithful and successful stewardship, as they have to expect criticism and admonition when the earnest and serious-minded people of the churches believe they need it. The author with bold confidence puts the contents of this chapter before our people and challenges their enthusiasm and their hearty approval of an unparalleled work of domestic missions accomplished by their State and Home Boards. He confidently asserts that these agencies merit the heartiest approval of their controlling bodies for the noble service they have rendered. And though he speaks as one who serves, yet he affirms that Baptists in the South cannot without sacrificing much of that generous and gracious spirit which makes it a privilege to serve them, refuse to their agencies the enthusiastic and wholehearted appreciation which they have honestly and abundantly won.

TEST QUESTIONS FOR CHAPTER XI.

1. What is necessary in order that facts and information may be useful? What are the chief materials of the history of our mission work? Are these available to the average reader? What must be done to make them available?
2. Name some differences between the State Boards and the Home Mission Board. Tell what work the two agencies combined seek to perform.
3. Describe the simple organization machinery of Baptists for saving the South. Has the Home Board any authority over the State Boards?
4. Describe how the spirit of co-operation among Baptists has

been more effective than ecclesiastical authority. Give a concrete evidence of this.

5. Tell of the mass of churches which give the Boards their existence and usefulness. How many of them are non-participant in missions? How many of them have worship only once a month? Describe to what extent our co-operative agencies fail to reach the churches. What is the value of the struggling and backward churches? By what ties are we bound to these tardy churches? Why is it improper to criticise them unkindly?
6. Give figures to indicate growth of Baptists between 1885 and 1915. Give figures to show their growth in missions and value of church property.
7. Show what part in this growth has been brought about by State and Home Missions. What proportion of the churches have been organized by State Boards in this period, and what proportion aided? Give the record in Mississippi and Texas.
8. Give the amount raised for Home and State Missions in thirty years. How much has it cost Southern Baptists for each convert baptized through the Mission Boards?
9. What was characteristic of mission work in the South from 1885 to 1900? Was it a period of growth in giving? Was it a period of development in efficiency?
10. Describe the effect power machinery and inter-communication have had on recent civilization. What is suggested as an appropriate emblem of our civilization? Show how inventions have brought both good and bad for man and how this is a severe test of character.
11. Tell of the difficulties of mission work during the last fifteen years. Give facts and figures to show increase of missionary liberality.
12. Give facts and figures to show marvelous increase in Home and State Mission results during the last fifteen years.
13. Tell about cultural or intensive missions. Tell about the Enlistment work of the Home Mission Board and State Boards, the Mountain Schools and Foreigner Schools.

Give the distinction between Enlistment work and church campaigns.

14. Show the increase in State Missions from 1899 to 1914. Show the increase in Home Missions. Give other figures to indicate the greatness of the growth.
15. What per cent. of the money expended for mission work by Southern Baptists comes from churches which have been aided at some time by State and Home Missions? Give the figures for different States. How much of the money raised for missions in 1915 came from such churches?
16. Show how Home Missions and State Missions conserve the doctrinal principles of Baptists. Show how they are specially fitted for this.
17. Show how the Mission Boards minister to denominational group loyalty. Is there anything about group loyalty which is bad? Give your opinion as to the reason why religious liberalists cry against group loyalty in religion in the same day in which it is growing in every other circle.
18. Show how Home and State Boards are of great value as voices for Baptist ideas. What service did the Home Mission Board render between 1882 and 1885?
19. Has any other Christian body in America been blessed with mission successes at home which approximate those of Southern Baptists? What obligation does our primacy in saving the people put upon Baptists? What challenge may the Boards properly make to their controlling body? What is your own opinion of the success of Home and State Missions?

Democracy presupposes a prevailing morality and intelligence; for if these are not in the ascendancy, good government cannot be guaranteed by popular vote. Democracy is of religious origin and puts a premium upon character and general intelligence. The Creator never intended that ignorance and immorality should rule intelligence and morality. Therefore, under the divine providence, the doctrine of personal religion was the forerunner of the doctrine of personal rights. The Christian experience is the forebear of the democratic principles. * * *

The Roman religion is incompatible with democracy, while evangelical religion is its inspiration. We shall revive democracy when we revive religion, and the deepening of religious life of the people means the heightening of the spirit of democracy in the nation.

There can be no long life for civil liberty without a religion specially tempered to enforce the responsibility of liberty. Liberty runs to license and society dissolves into chaos without an overawing sense of personal responsibility for the proper use of liberty. Religion is the spiritual bond which binds into homogenous nationality a community of separate and independent individuals.—James F. Love, D.D., in *The Mission of our Nation*.

The last fifty years witnessed the making of a dozen new commonwealths beyond the Mississippi; the next fifty years will witness the remaking of a dozen old commonwealths South of the Mason and Dixon's line. As the epic of the Nineteenth Century was the winning of the West, so the epic of the Twentieth Century will be the development of the South.—Clarence H. Poe, in *World's Work*.

CHAPTER XII.

THE PAST AND FUTURE.

1. **The Past.** Though we can live and act only in the present, both the past and the future have claims on us, the past for its lessons and the future with its opportunities and obligations. Cicero said that not to know what has been done in the past is always to be as a child, and Emerson that the sole terms upon which the past can become usefully ours is to subordinate it to the present. Baptists have a saying that they have been so busy making history that they have had no time to write it. It would be truer to say that they have been very influentially busy making history, but so few of them have appreciated the importance of studying their history that writers have been discouraged from writing it. This seeming indifference is not to the credit of Baptists. For what is past is not more certain than that what is future will grow out of that which is past. This book has essayed to present in tabloid form outstanding facts in the saving impact of a great Christian body on the life of the country. It is a record of events which are for our instruction and inspiration, a story of trial and suffering, of hope and aspiration, of failure and success, of individualism struggling through an uncharted wilderness toward co-operation, of weary years of dire prophecies that organization for service would prove

to be a Trojan horse, filled with armed and relentless myrmidons of ecclesiastical tyranny, and an equal number of years in which the event disproved the prediction—partly, no doubt, because the insistent predictions made organization heedful. Of these and many other like things is our past in the South. Since what we are now is linked to what we were yesterday as one part of a living organism to another, it is desirable that we should know the past. This book will partly fail of its purpose if the reader shall not from it gather a desire to know more of the history of Southern Baptists.

2. God Led. Every chapter of this book is the story of how God led a spiritual body. The whole book together is a brief setting forth of how God took a people who were weak and despised and so strengthened and increased and instructed them by the lessons of his Book and of the passing years, that they became a mighty power in his hands to influence the life of the Republic and the world. Their preachers, regardless of salary or support, in spite of persecution, derision, and contempt, were flaming evangelists of the cross in the pioneer countryside. With every worldly influence against them, they won the people and in Virginia marshalled them so well that they utterly destroyed established religion. Practically without exception they were Revolutionary patriots. Cornwallis singled their preachers out for special punishment and Washington's armies were thronged with them. God used them to bring civil liberty and soul liberty in America. Their numbers grew. Their churches dotted a thousand

landscapes. Feeling the pull of a yearning for fellowship with their kind, the churches formed Associations. Feeling impelled to co-operation in mission service, the State Conventions were formed. In both instances, there was much fear lest church autonomy should suffer. There was the long drawn out fight of missions and anti-missions, of education and anti-education, and the jealousy for autonomy lived and thrived and is living now, keen-eyed and alert. There were twenty years of development and devastation, followed by twenty of partial paralysis and recuperation and fifteen more of the organized mission work gaining strength and wisdom through patient service. Then, after 100 years, came a period of pronounced growth in missionary activities—the last fifteen years. Through a century of leading and training, God has so prepared Baptists that, instead of being demoralized by the marvelous changes wrought by the New Civilization, their work has fared forward as never before.

3. Trembling and Courage. Our past may well make us tremble, while at the same time it should fill every Baptist heart with courage and confidence. With thousands of local churches as our units of supreme authority, with most of them small churches, many of them struggling churches, and with no desire or prospect that our body will ever acknowledge any authority between the local church and the God we serve, see what wonderful things God has done for and with us in the growth of denominational consciousness, in co-operative effort in missions and education, and in keeping us in substantial

doctrinal unity, so that we can walk together because we are agreed. Democrats of the democrats, yet, even more than with other uplift workers, every Baptist victory for progress, excepting the glorious fight for religious liberty, when every Baptist stood together to the end, has been with God's help won by the minority. God has led us; therefore our courage. If our faith is great enough, we shall expect God to lead us now when strange, new, and untried enemies of spirituality are blocking the way to progress. God of our fathers, give us faith to trust thee now, for otherwise before the mountainous difficulties of our strange New Day, we cannot but tremble! Without thee our best thoughts shall be as naught against the many new angles through which sin and pleasure seek access to human hearts.

4. What of the Future? We can only judge the future by the past and present. What of the future religious life of the South? On each of a half score of problems which condition the present and future many whole books are written. On each of them sermons are preached and more sermons ought to be preached. In the closing paragraphs of this book it will scarcely be possible even to sketch the questions of first magnitude which press upon society for solution. With 36,000,000 population, 10,000,000 of whom are Negroes, 4,000,000 of foreign parentage, and 22,000,000 of white American parentage, the South has 11,000,000 members of evangelical denominations and 2,000,000 Catholic population. Of the 11,000,000 nearly 5,000,000 are Baptists. Baptists have their greatest opportunity and responsibility

in the South to show the world what their principles are worth to mankind. With immense wealth already accumulated, students of economics assure us we are only at the beginning of the piling up of rich stores of material bounty. Inventions and power machinery have made one man equal a dozen in productivity. Is the faith of Southern Christians virile enough to spiritualize such a day as this?

5. Rural Life and Churches. Nearly eighty per cent of the Southern population is rural. Once rural life reached out only to the borders of the local community, and the quiet life induced meditation and out of meditation came prophets and men with poets' souls. Now country life in its power for large contacts has measurably become cosmopolitan, as well as the city. Enlarged contacts have in many places lessened the countryman's sense of responsibility for the local welfare. In many sections the well-to-do farmer has moved to town and tenants are left behind on the old home place. The country church, hitherto the great source of Southern Baptist life in preachers for our pulpits, students for our colleges, members for our city churches, and men and women for exacting city tasks, as well as for country life itself, is in many places suffering because the withdrawal of resources to help to leaven city life is greater than even its large power to replace. But in the South it is not often decadent country churches that trouble Baptists. It is undeveloped country churches. It is nonsense to talk about decadent country churches, when we remember that Southern Baptists have more than 16,000 such

churches today which have managed somehow to live for many years on the near-starvation diet of once-a-month preaching. The greatest practical opportunity which lies immediately before Southern Baptists today is to inspire and help this great mass of their churches into a fuller life, a more efficient service to their own communities and an enlarged spiritual contact, which will safeguard their members from being demoralized by the worldly appeal of their new cosmopolitanism. State and Home Missions have done an immense service for these churches, and now must do a greater still.

6. Church Building. With church property valued at \$57,000,000, yet an average of one in every seven of our Southern Baptist churches has no house of worship. The need of these struggling bodies cries out for our help. Many of them would become vigorous power houses for Christ if they were encouraged by some aid from the denomination at large. State and Home Missions are equally interested in remedying this enormous lack, though most of the States have turned over entirely to the Home Board the work, while all of them are supporting the effort of this Board to raise a \$1,000,000 Loan Fund. This is an effort which should appeal mightily to our people. For them to remain unequipped is to leave every moral and spiritual problem of the day without that adequacy of saving impact for which Baptists may rightly be held accountable.

7. The Negro. The Southern white man cannot with his family and white neighbors develop in moral and spiritual worth, if he leaves the black

people who live about him to fall prey to disease and sin. The white man cannot go to heaven, while he leaves the black to journey toward the pit. The Negro has made substantial progress in fifty years and the best whites have helped him. It is embarrassing to confess it, but there are thousands of whites who have their names on our church rolls, who have not the spirit of Christ toward the Negro. Every Southern pulpit ought to declare the whole counsel of God concerning the duty of the strong to the weak, the advanced to the lowly and backward, the white to the Negro. Our Mission Boards are helping the Negroes, and our mature and responsible leadership has ever been the Negro's friend. The Home Mission Board has during all its career done much to help the Negroes through missionary work. For a number of years past it has had about forty missionaries among them and for several years through its Evangelistic Department it has conducted a most promising work for saving and training the Negroes and bringing their churches closer to the white churches in sympathy. Southern Baptists have also taken steps to establish a theological seminary for the black brethren. But Baptists have also an obligation so to interpret the will of Christ concerning our relations to the blacks, that men and women shall know that they cannot really follow Jesus, if they practice injustice toward Negroes. A church member who advocates or winks at lynchings or condones devices for cheating or in the courts imposing upon the least of these, is not fit to be in a church. Southern Christian bodies must do more through

their missionary agencies to save the Negro, but of greater importance is it that every pulpit shall ring with the truth of Christ concerning our duty to the Negro and every church become a center of moral stamina, demanding that its own members shall keep themselves clean from the sin of oppressing the weak. The Negro cannot in the South be allowed to journey downward without dragging the white man with him. This fundamental fact is of tremendous importance and should often be expounded and enforced in twenty thousand Baptist pulpits in the South.

8. The Immigrant. The immigrant is bringing fearful pressure to bear upon the moral and spiritual resources of America. He has transformed into something other than themselves whole sections of the country. New England, proud of her Puritan descent, proud of her intellect, confident in her political programs, and not very considerate of or respectful toward other forces and sections than her own which have made America great—behold New England today with her Puritanism overwhelmed by Romanism and her boasted intellect crowded into ever lessening coteries by the ignorant and the alien, Goths and Huns, working in the vast manufacturing hives of New England. New England gave herself to help make America, but is now apparently allowing herself to be swallowed up by an unassimilated horde of foreigners, in order that she may from their labor make gold. Great cities not in New England are crowded with the aliens; millions and millions of them in America. During the present European

war Americans are being treated to the humiliating spectacle of the fruits of a patriotism which did not see beyond the dollar mark. Thousands of men from the warring nations, let into this country through our ever-open gates, are plotting for their former countries in utter disregard of the interests of the great Republic to which they have come. God grant that the humiliating spectacle may put our statesmen to serious thinking, so many of whom have heretofore not seemed to see danger so long as the open door policy meant more cheap workers for American industries. In the South are 4,000,000 of these foreigners. It is the opportunity and obligation of Southern Christian bodies to save and make Americans of these, while at the same time we use every right influence to get the government to put proper restrictions around immigration, restrictions which shall breathe a spirit of patriotism and moral valuation higher than the purpose to coin dollars out of the newcomers.

9. City and Town. So proud have we been of the new period in the South in which we have more cities than we used to have, that almost every town is in a race with some other town to see how many manufacturing plants it can get, which will bring in new people to count in the next census and to trade in the stores with their earnings. The South is noted for a past of high idealism. But what of the present? What of a Southern day when supposed industrial advantage is often the last word and sometimes seemingly the only thought which directs the course of our growth! We have within twenty-

five years past brought into towns and cities to work in factories and mills, hundreds of thousands of people from the farms. Instead of studying the moral and spiritual dangers involved, we have been like children playing with a new toy. One of the first preachments which developed concerning some of our factory towns was that the operatives are better off in their crowded, usually yardless, and barren cottages, attuning their whole lives to the great bell and whirring wheels of the mill, than they were in their modest country home or humble mountain cottage. There was enough truth in this to make it more dangerous than an absolute untruth. But it was sadly symptomatic that this defensive dogma came usually from persons financially interested in the new regime and came before any Southern people had criticised the new system. It is creditable to the management of the cotton mills that not a few of them are now making serious efforts to improve the living condition of operatives. We should give the heartiest recognition to this good work. At the same time the religious bodies should make it perfectly clear that they reserve the right to discuss publicly what should be done for the welfare of the people in these cotton mill settlements. Both the political sanity and the spiritual life of the people in several States are involved. In the slums of the larger cities the conditions are worse still. May the Lord enable Southern Christian bodies to take hold of these moral liabilities of society in a way which shall make them assets. Some day society will outgrow its rather childish glee in pulling

people into cities to count and exploit, and will put the manufacturing plants out in the open country where there is room for better living conditions, and will reserve the cities for trade and barter, which is chiefly what they are good for, while there are many things they are bad for, to the point of bitterness, dead souls, and despair.

10. Social Service. Egoism is selfishness in full flower; Socialism is an over-done exaltation of mass welfare. Somewhere in between lies the truth. Christ has shown where, but men of much learning who have never found Christ, wander in their books and theories in an endless lot of philosophical dissertations, to land with those who follow them in the ditch. Their diagnosis is frequently good and their proposed treatment is often beautiful, but it lacks dynamic force. Usually it is impatient with the religion of Christ and discredits its institutions and accepted spokesmen. Social science in hundreds of books has set forth its prescriptions for human salvation, but still the words of Jesus to the individual soul are the only power that saves. Their philosophy is beautiful of brotherly love and justice and public hygiene and of the relation of capital and labor, but when they have with great care and learning set down the last word, poor, sin-cursed humanity proceeds in the way of each man for himself and the devil take the hindermost. Men read the utopian schemes of earnest humanitarian writers and sigh with longing, but straightway return to their social practice of the jungle law of tooth and claw. The inter-relations of men are more involved

and far-reaching than ever before. War declared in Germany today causes the widow's son, sole dependence for the support of his family, to lose his job in Birmingham, Alabama, next week. Therefore religious leaders must study social science. But with all its varied budget of preachment, it is as helpless as the burnished locomotive just from the shops without steam. It is well if the engineer can understand the relation of every bolt, wheel, rod and pipe, but his prime concern will be to have steam in the boiler. Social science is as useful to the preacher as the scientific knowledge of soils and manures and plant life are to the farmer. It is all helpful, but the great desiderata are the plow and the power that makes it go. Our day dreams much of a social utopia. Our day needs Christ, and with Christ to walk, each man among his fellows, in the spirit of loving helpfulness. Without Christ all our philosophy fails. With the name of Christ, but without his Spirit, our churches and church members fail. Social salvation, like individual salvation, is in Jesus Christ and only in him. But, while we must reject the extreme preachments of official Socialism and much which some extreme Christian writers propose, we must also recognize that the larger contacts of the New Civilization demand of us a study and an effort to apply to our times the social teachings of the gospel.

11. The Individual. There is no individual salvation except through faith in Jesus Christ, through whom the soul has a re-birth. After twenty centuries this is still foolishness to the Greeks of cul-

ture and learning and a stumbling block to the Hebrews of religious formalism, but it is the power of God unto salvation, both to the individual and to society. The pioneer Baptist preacher of a hundred years ago never heard of social service, but he proclaimed a message that transformed the rough and the wicked of the frontier into the pure and the good. It made over society through made-over men. That early-day prophet would rub his eyes in amazement if he could see what changes have taken place in the country he put in the right path a century ago, but the gospel he preached then is the only gospel with dynamic power to make the wheels of social righteousness turn today. If we are to have a great nation, we must have great individual men, who are wise and strong and good. It is well to make it easy to do right and difficult to do wrong. We must remove the stumbling block from before our brothers. But it is better to help one's brother to be so much of a man that he will quit stumbling over everything and whining at every difficulty. It is fashionable in our day for evil doers to blame every institution and everybody before themselves. The churches of Christ are blamed and censured by poor souls who really ought to thank the churches for having pointed the world to the only source of goodness and of spiritual power. Society is blamed too much for the individual's flabby moral nature. Baptists, who have always exalted the individual, have a great opportunity to preach the gospel of individual salvation, which is the only hope of a dynamic adequate for social betterment. We must

help the weak and needy. The Salvation Army is doing a great and good work, in which the churches should have a larger participancy. But we must make men strong as well as pull the fallen out of the gutter, and we cannot make them strong by encouraging them to unload the blame of their sins on society.

12. Respect for Authority. Our mission in the South cannot be filled until the gospel we preach helpfully and powerfully relates itself to the ordained powers that be. We preach individual salvation, not individual anarchism. For the frequency of mob law in the South; for the miscarriage of justice in our courts; for the demagogue in politics, thriving in the mid-week by stirring the baser passions and prejudices of people whom we preached to and baptized on Sunday, the Christian bodies of the South must assume a large measure of responsibility, and Baptists more than others, because of their large number. Our Baptist forbears won religious liberty and heroically fought the battles of political liberty in America. These great institutions of human rights are on trial in the Republic. If red-handed anarchism, blind, passion-driven and unreasoning, at every new appeal may ruthlessly take into its own treasonable hands the authority of the State, how may we expect our great Republic to endure? Jurymen are members of our churches. These churches have it in their power in the name of Almighty God to command men who name the name of Christ to cease doing evil and to support and pray for the civil powers, which are ordained

of God, instead of treating them with contempt. There is great need for a new emphasis on the majesty of law and order and the sacredness of human life. Not only are civilization and religion disgraced by the unreasoning mob, but also by demagogues and weaklings in office, who prostitute the authority vested in them by stirring up class hatred, by wholesale pardon of criminals, delays in judicial proceedings, and in other ways.

13. Peculiar Responsibility of Baptists. It would be a serious reflection on so great a body as the Baptists if they did not firmly, uncompromisingly and unanimously set their faces against every practice which opposes the dignity and sanctity of the civil authority. Baptists more than any other Christian body emphasize the individual. Therefore we have a peculiar obligation to show to the world that the rights of the individual may be cultivated, while at the same time he is brought under subjection to right authority. If the mob and the spirit of anarchy rear their bleary-eyed and impudent heads where Baptists are strong, is it not a call to our churches to humble themselves before God and cry mightily unto him that he may show us wherein we have been at fault in our instruction of the people? If, emphasizing individual rights, we fail to teach men the large responsibilities which of necessity grow out of the possession of those rights, may we not justly be held accountable for the failure, both by God and by society? The Baptist doctrine of democracy carries with it a fearful responsibility to so educate the people in the spirit and practice of real Christianity

that they may not stumble over a misunderstood dogma of liberty into the pit of bloody anarchism.

14. Roman Catholicism. At the antipodes to the democracy of Baptists and the premium which they put upon the character and intelligence of the individual is Roman Catholicism, with its Pope and hierarchy, claiming supreme authority over souls and over civil governments and powers. The hierarchy is today making a superlative effort to get America under its control. While it boasts numbers and powers which it does not possess, yet it is a real and great menace to the continued dominance of the evangelical faith and to the civic ideals of this great Republic. Seeing in the public schools a mighty power to help our democratic institutions, the hierarchy insolently inveighs against them, while at the same time it seeks to fill them with Romanist teachers. The presence and active scheming of this great and subtle religio-political organization in America is a challenge to every evangelical body and its missionary and educational agencies to teach the people the facts about the octopus. The religious newspapers should be encouraged to keep open to the un-American doings of Romanists, in order that the people may be informed. The daily secular paper for the most part will not touch the subject, unless it be to please the Romanists. At the same time, Mission Board workers should use every opportunity to win the misguided adherents of the Catholic faith. We shall make a great blunder if we look upon them as beyond the reach of the gospel of Christ. Home and State missionaries are winning them. In a New

Orleans campaign of the Home Board Evangelistic Department fifteen Romanists were won for baptism in a single meeting at a mission station. There is need that efforts of this kind be greatly enlarged. To win Catholics means that we must increase and intensify our mission work in the cities, for Romanism is almost exclusively a city problem in the South.

15. Materialism. With pathetic and wearisome repetition history teaches that commercial prosperity has often carried in it the germs of national disintegration, that when wealth piled up men decayed. The South today has marvelous wealth and prosperity. Have Southern men and women strength enough to prosper without retrograding in moral stamina and character? We have had a past replete with greatness and with high idealism. How riches have come, and yet greater riches lie just ahead. In like conditions many nations have decayed at heart, and God has cast them out, because their works were evil. How will it be in the South? Wealth and the pre-occupation and pleasure and gratification and soft comforts which money buys, are now testing Southern character, of what it is made. What shall it profit the South if it has lands and railroads and cities and fields and mines and stocks and bonds, if the rich grind the poor, if the workers go sullen to their tasks, and their wives are driven to despair? What is wealth worth, if its seductions vitiate the character and lives of our children? There is a wealth which is poverty. Such will be the wealth of the South, if men are not big enough and good enough to consecrate their wealth to God and to

the work of human betterment. True we are making much progress in mission work. Still what we give is as a pittance compared with what we ought. We gave for all definite mission work last year five cents per month per member! Thousands of our church members spend more on maintaining an automobile for six months than they give to support the gospel of Christ in their lives. The value of the jewels and hats of the women in some larger churches in the cities would more than equal all they give to God for twenty years.

16. A Time for Prayer and Committal. Is the fabric of the Southern Christian character so shot through with spiritual purpose that it can match the powers of worldliness and bring them into captivity? Has the fat-heartedness of material plenty robbed us of high thoughts, noble dreams, and holy purposes for Christ? Southern Baptists need to dedicate themselves afresh to God and to cry mightily unto him. The demons of sin are more subtly entrenched in the institutions of society today than ever before. They are bolder and better organized. They have all the powers of invention, of culture, of learning, and of the printing press, to help them deceive themselves and lead others to destruction. No human wisdom, no philosophy of man, and not even any preaching of truth, will drive out these devils, except as we by prayer and worship bring down the Spirit of the Most High God. Always learning and never coming to wisdom, the sin deceived world looks everywhere else for aid. But only through Christ is there aid and only through

entire dependence upon and surrender to him can we command that aid.

17. Preach the Truth of the Word. With printing presses daily turning out pages by the millions, our day seems to have more than matched the increase in quantity by the falling off in quality. The more prominent secular press is open to the charge of being run in the interest of the advertiser rather than the public welfare. In fiction the ephemeral and superficial thrive and even the libidinous boldly flaunts itself to corrupt the minds of our youth. There is also much reading of a better quality, which is yet not of the best. The reading of the Bible is much neglected and a certain section of so-called religious teachers are coming to preach little of the doctrines of the word of God, except the Sermon on the Mount. We wish we could believe that this continual agitation has not had an effect on some of our Baptist pulpits, but we fear it has. There is need for more doctrinal preaching than ever. Our Sunday School Board is doing a great work of indoctrination through its lessons and its special workers. Our Mission Boards are great conservators of sound doctrines, and yet the fact that in them Baptists have institutionalized a propaganda for the single doctrine of missions, while they have not to an equal extent institutionalized a propaganda for their other doctrines, carries in it a certain danger of lack of balance in emphasis. Paul was the greatest missionary and he was also the greatest preacher of doctrines. Some of them Peter declared hard to understand, but they were a part of the gospel of

the most powerful missionary who ever sought to reach with salvation the sin-opiated hearts of men. In a day when the learned sophistries of men have explained away every cardinal truth of the Bible, the Baptist message must ring as clear as a bell on Christ as Saviour, on the hopelessly lost condition of man, on believer's baptism, on the competency of the soul with God, and on other great doctrines of the word.

18. Mightily Support Missions. Never was there a day in which the success of Baptists so largely depended upon strengthening in the work of State and Home Mission Boards. The conditions outlined above are only a few outstanding characteristics of the tangled skein of life as it is lived in the New Civilization. Diagnosis is useful, but we have compressed into the last few pages only a glimpse of a few of the problems which, unsolved, will bring disease to the body social and politic. We shall not even try to catalogue many other similar distinguishing traits of our New Day. Many as are the uncharted whirlpools and dangerous surfs in the sea of common human experience today, the great Captain of our salvation has never lost a soul who sailed with him. Human nature of the twentieth century has new and unaccustomed besetments to negotiate, but human nature and human need are the same and the power of God is not shortened. He who, after he had broken the bonds of death, met his disciples on the mountain in Galilee, told them: "All power is given unto me in heaven

and in earth." Then he gave them the Great Commission, in obeying which from that day until now his followers have been able to overcome sin and drive out the powers of darkness. In the face of human sin and weakness and ignorance and prejudice and passion, in despite of the prince of the power of the air, who has in every generation injected into the thoughts of men and nations the most subtle and terrible suggestions of evil, this gospel of salvation has triumphantly made its way in the world. We have a difficult New Day, but we need have no fear, if we will humble ourselves before our Lord Jesus and be loyal and faithful. "Lo, I am with you always, even to the end of the world," is his promise to those who faithfully obey him. That promise has been abundantly fulfilled. If the problems of society pile mountain high, we shall still be world-conquerors in Christ, just so long as we claim his promise and obey his commands.

18. Our Need and Our Prayer. Our intense life demands alertness, but that is the least it demands of the Lord's people. Its over-topping demand is for a new and full committal of ourselves and of all which is ours to him for service. The enemy is better organized than ever. Wherever the opportunity offers he has entrenched himself. But we follow a Commander who never lost a battle when his followers were loyal, and who has a thousand times turned seeming defeat into victory. Largely through State and Home Mission Baptists in the South have gathered in the great company of recruits with which our spiritual body now faces the powers of sin and dark-

ness. With even greater need for effective recruiting today, we confront the colossal task of training those who are already in camp to fight the new and strange devices with which the enemy seeks to destroy the citadel of Man Soul. God of mercy and of grace, God of our fathers, open thou the eyes of this people that they may see. Make attentive their hearts that they may understand. Give strength and direction to our frail human hands, we humbly beseech thee, that we may perform the doing of thy will. Holy Father, keep this goodly land for thy glory. Preserve here a people who shall honor and serve thee. Drive out every unclean thing and all that which maketh a lie. May thy Spirit come in mighty power upon this Southern Baptist body, that it may honor God and serve him with its whole heart and follow him in all his appointed ways. Use us, gracious Father, that we may do valiant exploits, holding this fair Southland for thee. Make us strong and wise according to the needs of our own times. Graciously bless the Mission Boards which thy people are using to these ends. Make them wise and true and devoted and give them to merit thy approval and that of thy people whose they are. Make, we pray thee, the South a spiritual dynamic to bless the nation, and make the nation a blessing to all nations. And may thy Kingdom come and thy will be done on earth as it is in heaven; as we ask it in Jesus' name. Amen!

"Mine eyes have seen the glory of the coming of the Lord:
He hath loos'd the fateful lightning of His terrible, swift sword,

He is trampling out the vintage, where the grapes of wrath are stored,

His truth is marching on.

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift my soul to answer Him, be jubilant my feet!

Our God is marching on."

TEST QUESTIONS ON CHAPTER XII.

1. Tell what Cicero and Emerson said about the past. Tell why authors have been discouraged from writing the history of Southern Baptists. Give a glimpse of the scope of this book.
2. Recount evidence that God has been leading Southern Baptists. Recount the different periods covered by the book.
3. Show how record of Baptist missions in the South offers ground for encouragement and anxiety. Have the Baptist victories been won by the majority or minority?
4. Give population and Baptist membership in the South. What bearing has our wealth on the present religious outlook?
5. Describe the effect of inter-communication and city building on rural population. Tell how city strength is furnished by country churches. Is our problem one of decadent or undeveloped country churches? Describe our present Baptist opportunity in the country.
6. Tell of the need of a Building Loan Fund.
7. Tell of the Southern white man's obligation to the Negro. Tell of the good work by the Home Mission Board for the Negro. Tell of the duty of Christian bodies to help the Negro.
8. Describe what the immigrant has done for New England. Describe the result of unassimilated immigration, as shown in America during the European War. Tell of the number and needs of immigrants in the South.

9. Tell of present city growth in the South. Ought we to be proud of the increase in numbers in cities? Tell of the factory towns and living conditions. Tell of efforts of the management of cotton mills for improved conditions. Have religious bodies the right to speak out concerning the welfare of factory people? Would it not be better for the manufacturing to be done in open country places rather than in congested cities?
10. Show how many Socialism writers are strong on diagnosis but weak in dynamic force. What is needed in order that the utopian schemes of Socialism may be realized. Tell of the inter-dependence of man in the present social scheme. What is the great need of today?
11. What is the method of Christ for saving society? Is the salvation of the individual as necessary today as in the pioneer days? Tell of the present disposition to blame the fault of individuals on society. Tell of the necessity of helping the weak and needy.
12. Describe the necessity of a gospel which relates itself helpfully to civil authority. Tell of the responsibility of Christian bodies for lawlessness. Tell why our pulpits ought to ring with sermons against the mob and the demagogue.
13. Tell why Baptists have a special responsibility to exorcise the spirit of anarchism in society. Does the Baptist doctrine of democracy carry with it great responsibility to Christianize the people?
14. Show how Roman Catholicism is at the antipodes from Baptists. Tell of the Romanist effort to control America and their inconsistent attitude toward the public schools. Ought our religious newspapers to educate the people about the un-American work of Romanism? Tell of the duty of Mission Boards and churches.
15. Describe the spiritual danger which comes from material wealth in the South today. Has great wealth often been associated with national decay? Is our progress in missions commensurate with the ability of our people and with the great needs?

16. Show how Baptists need to dedicate themselves afresh to God. Show how the forces of evil are bolder and harder to conquer now.
17. Tell of the dangers of an irresponsible press. Tell of the necessity of more doctrinal preaching. Tell of Paul as an example of doctrine and missions.
18. Tell the need for a great mission program now. Show how our Lord Jesus is sufficient for the needs of our day.
19. What committal of God's people is necessary in order to win and hold the forces of our country for Jesus? Show the centrality of the Mission Boards as agencies through which Baptists may project their saving impact. Ought Baptists by prayer consciously to dedicate themselves to these great tasks?

SUGGESTIONS TO TEACHERS.

It is earnestly recommended that only one chapter be used for a lesson, but the chapters have been so arranged that each couple of them, one and two, three and four, etc., treat subjects which are of very close kin. Therefore it will be found practicable, when only six periods can be given to the book, to take two chapters for each lesson.

If the teacher wishes variety, he may have one or two members of the class to investigate some special subject bearing on each chapter and let them present their findings in a five-to seven-minute paper at the class meeting. It will be well in assigning the lesson for the next period to call attention to such points as may help to center the students' minds on the central truth to be brought out.

It may be suggested to teachers who are taking up such work for the first time, that the first meeting may be profitably used in organizing the class, giving the general scope of the work to be done, and assigning the first lesson. But, as many will be pressed for time, it is also possible for the teacher to present the first lesson at that meeting in the form of a lecture, with the understanding that class recitations will be expected at succeeding meetings. It is advised that not less than an hour be given to actual class work at each meeting.

It would give to the work of the class a fitting prominence and dignity if at the close of the course of study the pastor should be asked to preach a special sermon on Baptist Growth in and Service to the South, under the auspices of the Mission Study Class. It might be even more fitting to secure the State Secretary to render this service. Such a service could not but thrill the whole church with something of the spirit and purpose which the class will have gathered from its study, and contribute to a wholesome denominational spirit.

These lessons would be eminently adapted for lecture use by the pastor in the mid-week prayer meeting service, using a lesson each week or every alternate week.

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These books and others have been consulted by the author and found helpful. As the average student and teacher cannot well get hold of all these, the author takes the liberty of indicating here a few of the books which he thinks every student and especially every teacher should try to get. By all means he should have Riley's History of Baptists in the South, East of the Mississippi, and C. F. James's Struggle for Religious Liberty in Virginia. Many other volumes are valuable, but these will be especially needed for reference and further study. Dr. Riley's book may be had from any Baptist book store. The book by James may be had from the Baptist Book Concern, Louisville, Ky.

REFERENCE BOOKS ON VARIOUS CHAPTERS.

For the convenience of teachers one or more reference books are here suggested for use in the study of each chapter. Riley's History of Southern Baptists will be helpful on all chapters up to X.

- I. Life in America One Hundred Years Ago.
Semple's History of Virginia Baptists.
- II. Fruits and Flowers, or Forty-Six Years in Texas.
Cook's Biography of Richard Furman, or any other volume giving early history of Baptists in Associations or States.
- III. Semple's History of Virginia Baptists.
James's Struggle for Religious Liberty in Virginia.
- IV. Same as for III and Articles on Fight for Religious Liberty in Vol. X of the South in the Building of the Nation. May be found in many public and private libraries.
- V. Riley's History of Alabama Baptists.
Spencer's History of Kentucky Baptists.
Johnson's History of North Carolina Baptists.
Furman's Charleston Association.
Cook's Baptist Education in South Carolina.
- VI. Same as for V.
Jubilee Volume, Kentucky Baptists.
- VII. Miss Heck's In Royal Service.
Frost's Sunday School Board History.
- VIII. Any State Baptist History.
Baptist Home Missions, Chap. II.
- IX. The South in the Building of the Nation, Ante-bellum period.
Home Mission Task, Chap. I, and Baptist Home Missions.
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Johnson's History of North Carolina Baptists.
Home Mission Task, and Baptist Home Missions.
- XI. The work in this chapter is from unpublished records.
- XII. Books on Immigrants, Country Church, Mountaineers, Negroes, or Social Service will help. So will any work on General Home Missions.

APPENDIX A.

ON THE

ORIGIN OF THE BAPTIST EDUCATIONAL MOVEMENT.

Dr. Richard Furman was elected the first President of the Triennial Convention in 1814 and was re-elected in 1817. On the latter occasion he addressed the body on Christian education, to which he had given his best thought and energy for twenty-six years. Of that address a current number of *The Latter Day Luminary* said: "The President having, with the approbation of the Convention, placed before the body in a speech of considerable length and great interest, the very serious and religious importance of a well-informed ministry, the Convention resolved unanimously that the communication made by the Rev. Dr. Furman, relative to the education of pious young men who appear to be called of God to the work of the ministry, be referred and specially recommended to the Board."

Dr. H. T. Cook, Professor of Greek in Furman University, Greenville, South Carolina, to whom Baptists are indebted for bringing to light new and important facts bearing upon this question, quotes as follows, the *Missionary Magazine* of July, 1818, in his book, *Education in South Carolina Under Baptist Auspices*, concerning the action of the Convention Board: "The subject of education occupied a large share of the attention of the Board at its annual meeting. The committee appointed by the Board to consider the plan of education submitted by the venerable President, Doctor Furman, reported that, owing to the importance of the subject and the necessity of waiting the openings of Providence and the liberality of the brethren in various parts of the Union, they have not been able to return their ideas so fully or so soon as they could have wished. They approve in the main, highly, of the plan the President proposed, and are of the opinion that it will ultimately, in substance be found in successful operation."

Judge Matthias B. Tallmadge, of New York, a member of the Board and a friend of Doctor Furman, wrote him a letter on May 30, 1817, referring to the recent Convention meeting and concluding: "The entering wedge for the promotion of education has been so far driven that it may be hoped another Convention will be able to give effective organization and efficacy to your excellent views on this subject." (See Biography of Richard Furman by H. T. Cook, page 103.)

In 1841 Dr. James B. Taylor published a Memoir of Luther Rice, in which it was claimed that Rice had done more than any other man to change the attitude of Baptists toward education. Other writers have generally followed Taylor's Memoirs, including Cathcart's Baptist Encyclopedia, which is considered standard.

"This," writes Doctor Cook in Biography of Richard Furman, page 104, "passed for reliable information on the subject, much of which has no objective reality. It is at variance with the views of men who were well acquainted with the facts."

One of these men, quoted by Professor Cook, was Dr. S. S. Cutting, who in a speech at Philadelphia, in 1878, on "The Origin of Our Denominational Work in Education," said: "Of this character likewise was the far greater service rendered by the Charleston Baptist Education Fund, instituted in 1791, under the presidency of Richard Furman, combining the representatives of a considerable number of churches, and acting with great liberality and efficiency down to a period when, a quarter of a century later, its distinguished leader became the leader of a far greater movement * * * when at the first triennial meeting of the Baptist General Convention held in this city, the President, Dr. Richard Furman, brought forward the Plan of Education, as the result of which the sphere of the Convention was made to include educational organizations. The Convention now entered upon its educational work. The trumpet tones of Luther Rice's voice, as on his wonderful journeys he traversed the country from New England to the Gulf, preaching the crusade of missions, proclaimed at the same time the crusade of education."

In a subsequent letter, Doctor Furman himself in effect said

that the plan which he had for long worked in South Carolina was the plan which he presented in his Convention address in 1817 and which the Convention adopted. He writes (*Biography of Richard Furman*, page 106): "The plan put before the Convention by the President at its last meeting, has been in operation among the churches with which this committee are immediately connected for nearly thirty years and has been proved by time and experience to be well adapted."

Dr. James C. Furman, son of Richard Furman, and for long President of Furman University, in *History of the First Church of Charleston*, says: "It is not generally known that the widespread interest in denominational education which shows itself now among our brethren of the North had a Southern origin. But it is so nevertheless. There was no Newton, no Rochester, no Hamilton in 1814 when the Missionary Convention was held in Philadelphia. In 1817 the President was asked to address the assembled delegates on a subject which he held to be of vital importance. From a heart surcharged with concern on the subject of education, especially that of the rising ministry, he made an address the effect of which was powerful and instantaneous. From that day a great idea was born in the Baptist public mind. His own views contemplated a central institution at Washington, with institutions preparatory to be founded in separate States. Waterville and Hamilton were probably the direct outgrowth of the original plan. So were Furman and Mercer. Indeed, the whole later denominational movement in favor of education, originated from the impulse."

Luther Rice, canvassing for missions with great energy and ability, had also seen the necessity of more interest in Baptist education and had agitated in that behalf, but the Baptist movement was set on foot at Philadelphia in 1817 by the eloquent speech of the distinguished President of the Convention, who for nearly thirty years had been working and planning in this same interest with concern for it. Luther Rice became the agent of the Convention for this cause in 1817, as well as for missions, and his infectious spirit and eloquent addresses did much to arouse the people. On Rice's account, as well as on account of truth and the memory of

Richard Furman, the great Southerner, it is unfortunate a fuller knowledge of the facts has not been had until they were unearthed by Doctor Cook. For further study of the subject see Biography of Richard Furman and Education in South Carolina under Baptist Auspices, 75c. each. May be had from the author, Dr. H. T. Cook, Furman University, Greenville, S. C.

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